A NECES-
SARY DOCTRINE
AND ERVDITION FOR ANY CHRISTEN man, ſette furthe by the kynges maieſtie of Englande &c.

Pſal.xix.

Lorde preſerue the Kyng, and here vs whan we call vpon the.

Pſal.xx.

Lorde in thy ſtrengthe the Kynge ſhall reioiſe, and be meruailous glad through thy ſaluation.

The contentes of this boke.

The declaration of fayth.
The articles of our belefe/ called the Crede.
The seuen sacramentes.
The. x. commaũdementes of almighty god.
Our lordes prayer/ called the Pater noster.
The salutation of the aungell/ called the Aue Maria.
An article of freewyll.
An article of iustification.
An article of good workes.
Of prayer for soules departed.

56-225,6

UNIVERSITY LIBRARY CAMBRIDGE

HENRY THE EYGHT

BY THE GRACE OF GOD KYNGE of Englande, Fraunce, and Irelande, defendour of the faythe, and in earthe of the churche of Englande and also of Ireland, supreme head, vnto all his faithful and louyng subiectes sendeth greetyng.



Like as in the tyme of darckenes and ignorannce, fyndynge our people seduced and drawen from the truth by hypocrisy and superstition, we by the helpe of god & his worde haue trauayled to purge and clense our realme frome the apparant enormities of the same, wherein by openynge of goddes trueth, with settyng furth and publishyng of the scriptures, our labours (thankes be to god) haue not ben void and frustrate: So nowe perceiuing, that in the tyme of knowlege, the deuill (who ceasseth not in all tymes to vexe the worlde) hath attented to returne again, (as the parable in the gospel shewith) into the hous purged and clensed, accompanied with seuen worse spirites: and hypocrisy and superstition beyng excluded and put away, we fynd entered into some our peoples hartes, an inclination to sinister vnderstandynge of scrypture, presumption, arrogancye, carnall liberty, and contention: we be therfore constrained for the reformation of them in tyme, and

for auoiding of suche diuersitie in opinions, as by the sayde euill spirites might be engendred, to sette furth with the aduise of our clergy suche a doctrine and declaration of the true knowledge of god and his worde, with the principall articles of our religion, as wherby all men may vniformely be ledde & taught the true vnderstanding of that, whiche is necessary for euery christen man to know, for the ordering of him selfe in this lyfe, agreably to the will and pleasure of almighty god. Which doctrine also the lordes bothe spirituall and temporall, with the nether house of our parliament, haue both sene and lyke very wel. And for knowlege of the ordre of the matter in this boke conteined, for as moche as we knowe not perfectly god, but by fayth, the declaration of faith occupieth in this tretise the first place. Whervnto is next adioined the declaration of the articles of our Crede, conteining what we shulde beleue. And incontinently after them foloweth the explication of the seuen sacramentes, wherein god ordinarily worketh, and whereby he participateth vnto vs his speciall giftes and graces, in this lyfe. Whiche matters so digested and set forth with simplicitie and plainesse, as the capacities and vnderstandinges of the multitude of our people may easily receiue and comprehend the same: There foloweth conuenientlye the declaration of the .x. commaundementes, beyng by god ordeyned the highe way, wherin eche man shulde walke in this lyfe, to finishe fruitfull his iourney here, and after to rest eternally in ioy with him. Whiche bycause we can

Faythe.

The crede.

The sacramentes.

The commaundementes.

not

not do of our selfe, but haue nede alwais of the grace of god, as without whom we can neither continue in this life, ne without his special grace do any thig to his pleasure, wherby to atteyne the lyfe to come: We haue after declaration of the cõmandementes, expounded the. vii. petitions of our Pater noster, wherin be conteined requestes & suites for all thinges necessary to a christen man in this present lyfe, with declaration of the Aue Maria, as a prayer conteinyng a ioyfull rehersall, and magnifiynge of god in the worke of the incarnation of CHRIST whiche is the ground of our saluation, wherin the blessed virgine our lady, for the abũdance of grace, wherwith god indued her, is also with this remembrance honoured and worshipped. And for as moche as the heades and sensis of our people haue ben inbusied, and in these days trauayled with the vnderstandyng of Freewyl, Justification, Good workes, and Prayying for the soules departed: we haue by the aduise of our clergy, for the purgation of erronious doctrine, declared and sette furthe openly, plainly, and without ambiguitie of speche, the mere and certayn truthe in them. So as we verily trust that to know god, and how to lyue after his pleasure, to the atteinyng of euerlasting life in the ende, this boke conteyneth a perfette and suffycient doctrine, grounded and established in holy scriptures. Wherfore we hartily exhorte our people of all degrees, willyngly and ernestly both to reade & print in their hartes the doctrine of this boke, cõsidering that god (who as sainct Paul saith, distributeth &

The pater noster.

The Aue.

Freewyll.

Justification.

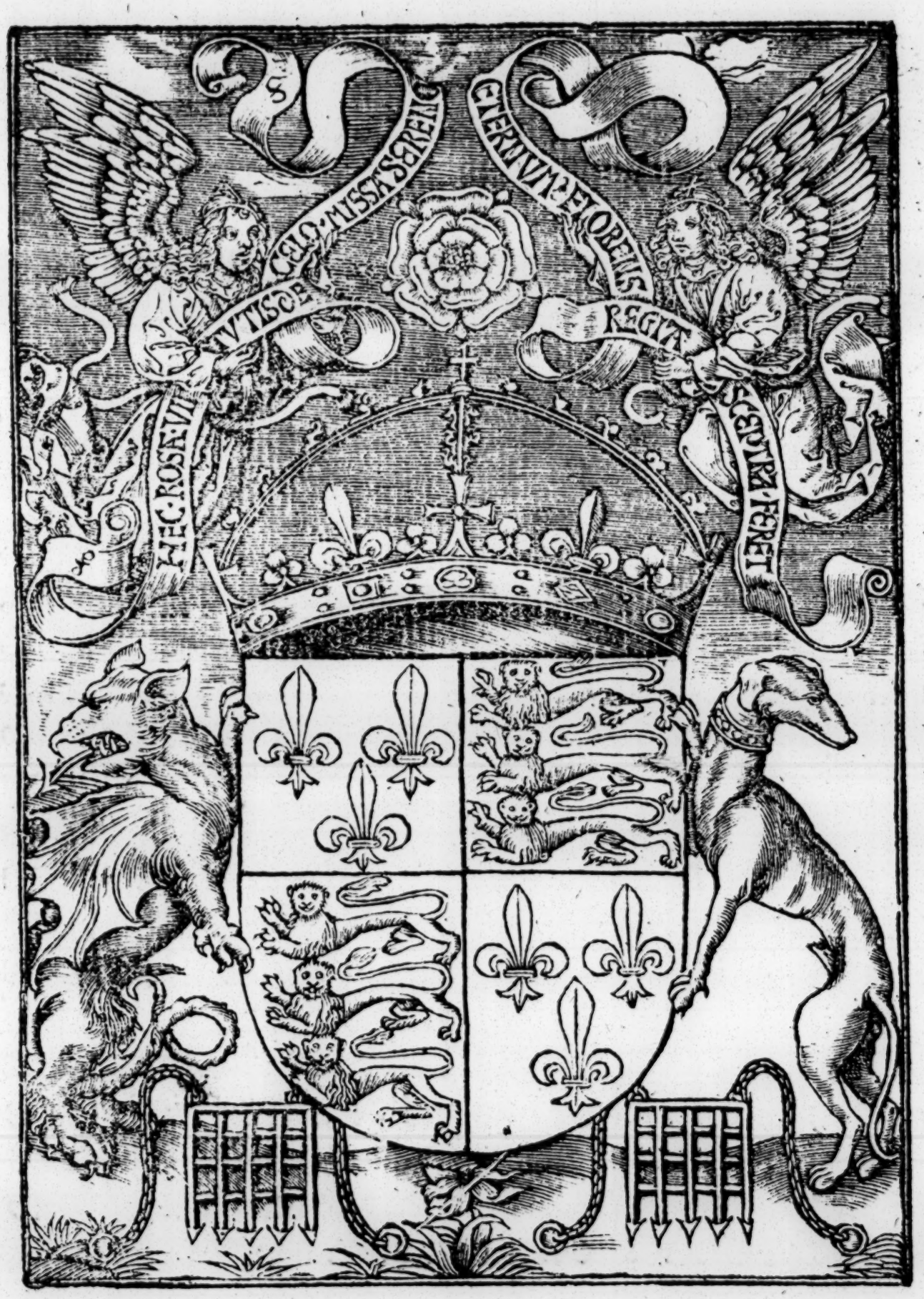
Good workes.

Prater for soules.

diuideth to his churche his graces distinctly) hath ordered some sorte of men to teache other, and some to be taught, that al thinges shuld be done semely & in ordre, and hath beautified & set furthe by dystinction of ministers and offices, the same church: And considering also that for the one parte which shuld teache other, is necessary not onely knowlege, but also learnyng & cũning in the same knowlege, wher by they may be hable conuenently to dispence & distribute to theyr audience the trueth of god, accordyng to theyr cunning for the edification of other, and by true exposition of the scriptures according to the apostolicall doctrine receiued and maintei-ned from the beginninge, and by conferringe and declaration of them, to conuince, refell, and reproue all errours & vntrouthes set furth to the contrary and finally be also able to giue an accõpte, as saint Peter saith, of that they profesſe: It must be agreed than that for the instructiõ of this part of the churche, whose offyce is to teache other, the hauing, redinge, and studying of holy scripture, both of the olde and newe testament, is not onely conuenient, but also necessary: But for the other parte of the churche ordeined to be taught, it ought to be demed certainly that the readyng of the olde and newe testament, is not so necessary for all those folkes, that of duty they ought and be bound to reade it, but as the prince and the policy of the realme shall thynke cõuenient, so to be tollerated or taken from it. Consonant wherunto the politike lawe of our realme hath nowe restrained it from a greate meyny, este-

myng

ming it ſufficient for thoſe ſo reſtrained, to here and truly bere away the doctrin of ſcripture taught by the preachers, & ſo imprint the leſſons of the ſame, that they maye obſerue and kepe them inwardly in theyr hart, and as occaſion ſerueth, expreſſe them in theyr dedes outwardly, wherby they may be partakers of that blyſſe, whiche the gyuer of bleſſednes our ſauioure CHRISTE ſpake of and promyſed to ſuche, ſaying: Beati qui audiunt uerbum dei, & cuſtodiunt illud. Bleſſed be they that here the true doctrine of god, & kepe it, which is the true ſenſe of that text. Wherfore we exhort and deſire all our louyng ſubiectes, that they praying to god for the ſpirite of humilitie, do cõforme them ſelues as good ſcholers and lerners ought, to here and bere away as afore, and willingly to obſerue ſuch order, as is by vs and our lawes prescribed, and to rede and bere well away the true doctrine, lately by vs and our clergy ſet furthe for theyr erudition, whereby preſumption and arrogancie ſhall be withſtanded, malice and contention expelled, and carnall libertie refrayned and tempered, and diſdeyne clerely remoued and taken away. So as endeuouryng our ſelues to lyue quietly and charitably togither, eche one in his vocation, we ſhall be ſo replenyſhed with manifolde graces and gyftes of god, that after this lyfe we ſhall reigne in ioy euerlaſting with our ſupreme mervailely heade of the vniuerſal catholike church, our ſauiour and redemer IESVS CHRISTE. Amen.


HEC ROSA VIRTVTIS COLO MISSA SERENO
CAETERA VINCE FORES
REGIT
SCEPTRA FERET

Faithe.



FORASMOCHE AS in this boke, whiche is ſette furthe for the inſtitution and erudition of the common people, the articles of our faith haue the fyrſt place, it is very neceſſarye, before we entre into the declaration of the ſaid artícles, ſome thynge to entreate of faith, to the intent that it may be knowen, what is ment properly by the worde Faith, as it is apperteynyng to a chriſten man, who by faythe is partaker of goddis benefites by Chriſte. And although Faith be diuerſly taken in ſcripture, it ſhall be ſufficient to entreate here, of two kyndes or acceptions of the ſame.

FAythe in the fyrſt acception, is conſidered as it is a ſeuerall gyfte of god by it ſelfe diſtincte from hope and charitie, and ſo taken, it ſignifieth a perſualion and beliefe, wrought by god in mannes hart, wherby he aſſenteth, granteth, and taketh for true, not onely that god is, whiche knowledge is taught and declared by the meruaylous workes of the creation of the world (as ſayeth ſainct Paule in the epiſtle to the Romans) but alſo that all the wordes and ſayinges of god, which be reueled and opened in the ſcrypture, be of moſt certayne truthe and infallible veritie. And further alſo, that all thoſe thinges, whiche were taught by the apoſtles, and haue ben by an hole vniuerſal cõſent of the churche Rom. 1.

UNIVERSITY LIBRARY CAMBRIDGE

of Chriſte, euer ſythe that tyme, taught continually and taken always for true, ought to be receyued accepted and kept, as a perfect doctrine apoſtolike. And this is the fyrſt acception of Faith, which man hath of god, wherin man leaneth not to his owne naturall knowledge, whiche is by reaſon, but leaneth to the knowledge atteyned by Fayth, without the whiche Faithe, we be ignorant and blynde, and can not vnderſtande, accordinge as the prophete Eſaie ſayth, Niſi crediderit is, non intelligetis, Onles ye beleue, ye ſhall not vnderſtande. And this faithe is the beginnyng, entrie, and introduction vnto all chriſten religion and godlynes. For as ſaint Paule ſayth, He that commeth to god, muſt beleue, that he is, and that he is a rewarder vnto theym, whiche ſeeke to pleaſe hym. And this faithe, althoughe it be the neceſſary begynning of all rightuouſneſſe, yet if it procede not further, to Hope and Charitie, it is called in ſcripture a deade Faythe, bycauſe it is voide and deſtitute of the lyfe and efficacy of charitie.

Vii. iuxta ſept.

Heb. xi.

FAith in the ſecond acception is conſidered as it hath hope and charitie annexed and ioyned vnto it: And faith ſo taken, ſignifieth not onely the beleke and perſwalion before mentioned in the fyrſt acception, but alſo a ſure confidence and hope, to atteyn what ſo euer god hath promiſed for Chriſtis ſake, and an harty loue to god, and obedience to his commaundementes. And this Faythe is a lyuely faythe, and worketh in man a ready ſubmiſſion of his wyll to goddis wylle. And this is the effectuall faythe that worketh by charitie, whiche ſaynte

Paule

Paule vnto the Galathians affirmeth to be of va= Galat.v.
lue and strengthe in CHRISTE IESV. By this
Faythe, Abraham, not knowyng whyther he shuld Heb.xi.
goo, went out of his countreye, and dwelte in the
lande of behest, as in a straunge lande, lokynge
and trustynge for a citie founded and buylded by
almyghty god. By this Faythe also, he was ready
to offer vp his onely begotten sonne Isaac, whan
he was tempted, in whom he loked for the promyse,
nothynge doubtynge, but that god was able to
rayse hym vp againe frome deathe. And this wyse
is Faythe taken in the moste part of the examples,
whyche be recyted of saynte Paule in the eleuenthe
chapiter of his epistle to the Hebrues. And this
Faythe euery christen man professeth and couenan=
teth to keepe, whan he receyueth the sacrament of
baptisme.

For declaration whereof, it is to be noted, that
all promyses of god, made to man after the falle of
Adam, for Christis sake, be made vnder this condi=
tion, that man shoulde beleue in god, and with the
grace of god, gyuen for CHRISTE, endeuoure
hym selfe to accomplysche goddes commandement=
tes. The churche (therfore intendynge that man
shulde alwayes haue in mynde, howe the promises
of god be made vppon conditton, and without ke=
pyng of the condition, no man is partaker of god=
dis promyses) hathe taughte and ordeyned, that
menne, before they receyue baptisme, shal promyse
and couenaunte to fulfylle the sayde condytion,
and to forsake the deuyll and the worlde, and to

 serue

ſerue onely god. And of this eſpeciall couenaunt, wherby man bindeth him ſelf to god, he is callid in latyn Fidelis, faythfull, and he that neuer made the ſame couenaut, or after he hath made it, renounceth and refuſeth the ſame, is called amonges chriſten men Infidelis, vnfaithfull or heathen. And bycauſe god hath made promiſe and couenant with mã (as is before declared) whiche, we muſt moſt aſſuredly beleue, that god wyll obſerue and kepe, and is euer in his wordes and promiſes, moſte true, moſt iuſt, moſt conſtant: therfore god is called (as he is in dede) faithfull to man, and keepeth and obſerueth his fayth, that is to ſay, his promiſe to man, requiryng that man ſhulde lykewiſe kepe his faithe and promyſe towardes hym.

NOwe of that whiche is beforeſayd, it is manifeſt, that Fayth (as it is taken in the ſecond acception) is the perfect faithe of a true chriſten man, and conteyneth the obedience to the hole doctrine and relygion of Chriſt. And thus is faith taken of ſaint Paule, and in other places of ſcripture, where it is ſayd, that we be iuſtified by faith. In which places men may not thinke, that we be iuſtified by faithe, as it is a ſeuerall vertue ſeparated from hope and charitie, feare of god and repentance, but by it is ment Faith, neither only ne alone, but with the forſayd vertues coupled togyther, conteynyng as it is aforeſayde, the obedience to the hole doctrine and religion of Chriſte.

AND here is to be noted, that euery man, that dothe offende god, dothe not loſe his faithe therby.

For

For they that synne by frayltie and sodein motions (which iuste men doo not auoyde) and be taughte therfor of Christ to say in their Pater noster, Forgiue vs our trespaces, as we forgyue them that trespasse agaynst vs: Yet those men, so breaking their promyse with god, and slacking in suche care and desyre, as they shulde haue to please god, neuertheless be not accompted to haue loste their faith therby; yea they also who after the knowlege of god, fall into deadly synne aduisedly, as they that committe murther, adultery, and other abhominations, and so falle from faythe, as it is taken in the seconde acception, and be therfore out of the state of grace and fauour of god for the tyme, yet do not those men fall frome fayth, as it is taken in the fyrst acception, that is to saye from certayne and assured knowledge of god and his doctrine. And therfore the gospell speaketh of a seruant, that knoweth the wyll of his lord, and dothe it not. And saint James in his epistle saithe, that Fayth may remayne without charitie. Wherfore a transgressour of the lawe of almyghtie god, after baptisme, kepeth styll a remorse of conscience, and the lyght of knowledge by Faythe, wherby he seeth the remedyes, howe to atteyne remission of synne, and by a speciall gyft of further grace is moued to vse the same remedies, and so by faithe walketh the waies ordeined to atteine remission of synnes, as in the sacrament of penãce, shalbe declared. Luc. xii. Iacob. ii.

Thus we haue shewed two acceptions of faith, and declared, that the faith of knowlege maye remayne in hym that hath fallen from faith, after the

ſecond acception. But whether there be any ſpecial particular knowlege, which man by faith hath certainly of him ſelf, wherby he may teſtify to him ſelf, that he is of the predeſtinates, which ſhal to thende perſeuere in their callynge, we haue not ſpoken, ne can not in ſcripture ne doctours find, that any ſuch faith can be taught or preached. Truth it is, that in the ſacramentes inſtituted by Chriſt, we may cõſtãtly beleue the workes of god in them, to our preſent comfort, and application of his grace and fauour, with aſſurance alſo, that he wyll not fayle vs, if we fall not from hym. Wherfore ſo continuing in the ſtate of grace with hym, we may beleue vndoutedly to be ſaued. But foraſmoche as our owne frailtie and noughtynes, ought euer to be feared in vs, it is therfore expedient for vs to lyue in contynuall watche, and continuall fight with our enemies, the dyuel, the fleſhe, and the world, and not to preſume to moche of our perſeuerance & continuance in the ſtate of grace, which on our behalfe is vncertayne and vnſtable. For although goddis promiſes made in Chriſt be immutable, yet he maketh them not to vs, but with cõdition, ſo that his promiſe ſtanding, we may yet faile of the promiſe, bicauſe we kepe not our promiſe. And therfore if we aſſuredly recken vpon the ſtate of our felicitie, as grounded vppon goddis promiſe, and do not therwith remẽbre, that no man ſhalbe crowned, onles he laufully fight, we ſhal triumph before the victory, and ſo loke in vain for that whiche is not otherwiſe promiſed, but vnder a condition. And this euery chriſten man muſte aſſuredly beleue.

The

The Crede or the .xii. articles of the christen faythe.

i I Beleue in god the father almigh
ty/maker of heauen and earth.
ii And in Jesu Christe his onely
sonne our lorde.
iii whiche was conceyued by the holy goste.
borne of the virgine Mary.
iiii Suffred vnder Põce Pilate/was crucifi-
ed,dead,buried,and descended into hell.
v And the third day he rose agein frõ deth.
vi He ascended in to heauen,& sitteth on the
right hand of god the father almighty.
vii From thens he shall come to iudge the
quicke and the deade.
viii I beleue in the holy goste.
ix The holy catholike churche.
x The communion of sayntes. The for-
giuenes of synnes.
xi The resurrection of the body.
xii And the lyfe euerlastinge. Amen.

Here

Here folowe certayne notes for the better vnderstandyng of this Crede.

FIrst it is to be noted/ that all and singular the .xii. articles, conteyned in this Crede, be so necessarye to be beleued for mans saluation, that who so euer wyll not constantly beleue them, or wyll obstinately affirme the contrary of theym, can not be the very membres of Christe, and his espouse the churche, but are very infidelles or heretykes, and membres of the deuil, with whom they shalbe perpetually damned.

Secondly it is to be noted, that all true christen men, ought and must moste constantly beleue, maynteine and defende al those thinges to be true, whyche be comprehended in this Crede, and in the other .ii. credes, wherof the one is vsed to be sayde at masse, and is approued by the auncient generall councelles, & the other was made by the holye man Athanasius: And also all other thynges whiche be cõprehended in the hole body & canon of the bible.

Thyrdly that all true christen men ought and must not onely repute take and holde all the sayde thynges for the most holy, most sure, and most certayne and infallible truthes of goddis worde, and suche as neyther oughte ne can be altered or conuelled by any contrarye opinion or authoritie: but also must take & interpretate all the same thynges accordynge to the selfe same sentence and interpre-

tation

tation, whiche the wordes of scripture do signifie, and the holy approued doctours of the churche, do agreably intreate and defende.

Fourthly that al true christen men ought and must vtterly refuse and condemne al those opiniõs, contrary to the said.xii.articles of our crede, whyche were of longe tyme paste condemned in the.iiii. holy councels, that is to say in the councel of Nece, Constantinople, Ephese, and Calcidonense.

The fyrst article.

I beleue in god the father almighty, maker of heauen and earthe.

For the playn vnderstanding hereof, euery material worde of this article shalbe declared hereafter. And first we muste knowe, that God is a spiritual and an inuisible substance, or nature, of infinite power and eternall, without beginning or ending, & of incomprehensible knowlege, wisdome, goodnes, iustice, and mercy, and that there is but one very god, thre persons, the father the sonne, & the holy gost, & that these thre persons, be not thre goddis, but all one god, one nature, one substance, all one euerlastyng essence or being, and all lyke and equall in might, power, wysdome, knowlege, rightwysenes, and al other thynges belongyng vnto the deitie. And that beside or without this god, there is none other god. God.

Father. **Moreouer** we muſt knowe, that god the father is the fyrſte perſone in trinite, and Father of his onely begotten ſonne, the ſeconde perſone in Trinitie, and that he dyd begette him of his owne ſubſtance, by eternall generation, that is to ſay, by generation that neuer had begynning.

And where this article conteyneth, that god the father is Almighty, it is as moch to ſay, as that he may do all thinges that he wyl, in heauen and in earthe, and nothyng is to hym impoſſible, and that his godly power and myghte excelleth infinitely, and incomparably all other powers, in heauen, earth, and hell: ſo that all other powers whiche be in heauen, earthe, or hell, be nothynge as of theym ſelues, but haue all their might force and ſtrength of hym, and be all ſubiecte vnto his power, and can not reſyſt or lette the ſame. And althoughe god be omnipotent, and of infinite power, yet he is not author or worker of any ſynne: for whan ſo euer any ſynne is done by any creature, the ſame is wrought by the malyce of the deuyll, or free wyll of man, only by the ſufferance and permiſſion of god, and not by the worky̆ng & power of god, in ſtyrryng vp, furtheryng, or aſſiſting the malice of the euyl thought or deede.

This article conteyneth further, that god the father Almyghty, dyd at the begynnynge, create, fourme, and make of nought, heauen and earthe, and all thynges viſible, and inuiſible, and that he dyd gyue vnto them, all theyr power and myghte, and ſo he doth from tyme to tyme continually preſerue

ſerue, gouerne, ſuſteyne, and mayntayne the hole worlde, and al creatures therin, by his onely goodneſſe and hygh prouydence, in ſo moche that without his continuall worckynge, nothynge ſhulde be able, any while to continue.

And for the more euydent and playne vnderſtandyng of the fyrſt parte of this article, whyche is, I beleue in god, it is to be noted, that we muſte not onely beleue ſtedfaſtly, that god is, and that he is true in all his wordes and promyſes, and that he is omnipotente, and creatour of heauen and earthe, and ſo forthe: but we muſte alſo with this our belefe, loue god, and cleaue onely vnto hym, and that with al our harte and power, and ſo continue and dwelle ſtyll in hym, by loue. It ſygnifieth alſo, that we muſt obey vnto his wyll, as well in al our inwarde thoughtes and affections, as alſo in al our outwarde actes and dedes, and that we muſte abhorre all vice, and not wiſhe or deſyre of god, any euyll or vngodly thyng. It ſygnyfyeth alſo that we muſt conſtantly betake and commytte our ſelues, and all ours holy vnto god, and fyxe all our hole hope, truſt, and confidence in hym, and quyete our ſelues in hym, beleuynge perfectely and aſſuredly that he wyll in dede ſhewe no leſſe goodneſſe, loue, mercy, grace, and fauour vnto vs, than he promyſeth by his worde to do with vs, vſing our ſelues as afore is ſayde.

This maner of belefe we ought to haue in no creature of god, be it neuer ſo excellent, but in god only, & therfore in this crede, the ſaid maner of ſpea-

kyng, I beleue in, is vsed onely in the thre articles, whiche concerne the thre persons in trinitie, that is the Father, the sonne, and the holy gost.

The seconde article.

¶ And in Jesu Christ his onely sonne our lorde.

FOr the vnderstandyng of this second article, it is to be knowen, that IESVS CHRIST is the onely begotten sonne of almighty god the father, and that he was begotten of his godly nature and substaunce eternally, and that he is very god, the same substaunce with god the father, and the holy gost, vnto whom he is equall in all thinges of the godhead. And althoughe we christen men, maye be called the chyldren of god by adoption and grace, yet onely our sauyour Jesus Christ is god the fathers sonne by nature.

We must knowe also and beleue, that IESVS CHRIST, was eternally predestined and appointed, by the decree of the hole Trinitie, to be our lorde, and to redeme and bryng vs from vnder the dominion of the deuill & sinne, vnto his kyngdom, lordshyp, and gouernance, and therfore is worthily called, IESVS, that is to say, sauior: and CHRIST that is to say, anointed king & priest, and LORDE, that is to saye, redemer and gouernour, for he hath done and fulfylled for all mankinde the very office

both

bothe of a prieſt, and of a kynge, and lorde. Of a prieſt, forasmoch as he hath made ſacrifice and oblation on the croſſe, in that he there willingly ſuffered his natural body to be ſlayne, and his bloudde to be ſhed for remiſſion of ſynne, and ſo was bothe the prieſte and the ſacrifice it ſelfe. And of a kinge and lorde, in that he hath lyke a moſte mighty conquerour, ouercome and vtterly oppreſſed his ennemyes, and hath ſpoyled theym of the poſſeſſion of mankynde, whyche they wanne before by fraude and deceyte, by lying and blaſphemynge, and hath brought vs now into his poſſeſſion and dominion, to reigne ouer vs in mercy, lyke a moſt louing lord and gouernour. And therfore in this article we call hym Our lorde.

And although this worde Dominus, dyuers tymes is tranſlated in to our englyſſhe tongue, the lorde, and the place and circumſtance of ſcripture, oftentimes requireth the ſame, yet among vs chriſten men, in our common ſpeche, when we ſpeake of Chriſte and calle him Lorde, it is mooſte mete and conuenient, that we call him, Our lorde, to ſignifie and admoniſſhe vs, that we be his peculiar people, redemed by him, and deliuered from the dominion and the captiuitie of the deuyll, and be made his owne propre and obediente ſeruauntes, after which ſorte, the heathen people (bycauſe of their infidelitie) be neither his ſeruauntes, ne partakers of his benefites, and therfore can not ſaye, and call hym as (Chriſten men do) Our lord.

The

Whiche was conceyued by the holy goſt borne of the virgin Mary.



Or declaration of this article, ye ſhall vnderſtand, that whan the tyme was come, in the whiche it was before ordeyned and appoynted, by the decree of the hole Trinitie, that mankynde ſhoulde be ſaued and redemed, than the ſonne of god, the ſecond perſon in Trinitie, and verye god, deſcended from heauen into the worlde, to take vpon hym the very habite fourme and nature of man, and in the ſame nature to ſuffer his glorious paſſiõ for the redemption and ſaluation of all mankinde.

And for farther declaration hereof, it is to be conſydered, that before the commynge of Chriſte, mankynde was ſo blynded and drowned in ſynne, that the true knowlege of god was euery where in the world forgotten, and his lawes broken, not only by the gentiles in all other nations, but alſo by the iewes, the choſen people of god, to whome god had by his ſeruant Moiſes giuen his lawes, wherby they myght knowe howe to auoyde ſynne and pleaſe hym: and where thoſe lawes gyuen by god, were often by them tranſgreſſed, yet almyghty god dyd from tyme to tyme, ſende to theym his prophetes, inſpired with his holy ſpirite, bothe to admonyſhe them of theyr ſynnes, and to teache them how they

they ſhulde truely vnderſtande and obſerue the ſaid lawes gyuen by his ſeruaunt Moyſes. After the whiche admonitions many tymes ſo gyuen by the pꝛophetes, and nothyng regarded, almyghty god of his infinite goodnes and ineſtimable mercy, foꝛ the loue that he bare to mankynde, dyd ſend at the laſt into the woꝛld his onely begotten ſonne, being his eternall wyſdome, by whome in the beginning he dyd create heauen and earthe, and all creatures in them, to take vpon hym mans nature, foꝛ to redeme mankynde, and to teach the woꝛlde the truth of his lawes, and by what meanes the woꝛld might by faythe to be gyuen to his woꝛdes and doctrine, amende theyꝛ lyues, and atteyne to comme to the lyfe in heauen, folowyng hym in his doctrine, who was the waye, to come to the father, the Truthe, to atteyne the knowlege of the father, and the Lyfe it ſelfe, wherin he ſhulde finally leade them, to come vnto the father, vnto whome god the father commaunding the woꝛlde to gyue full credence, ſayd to all men, Ipſum audite, heare hym Mat. xvii.

Wherfoꝛe the ſayd ſonne of god, in the wombe of the bleſſed virgin called Mary, dyd take vppon him of her very fleſhe, nature and ſubſtance, mans nature, and beyng conceiued by the holy goſt, was boꝛne of her body, and dyd vnite and conioyne togither the ſame nature of man, taken of the ſubſtãce of the ſayd moſt bleſſed virgin, with his godheade in one perſone, with ſuche an indiſſoluble and inſeparable knotte and bonde, that he beynge one perſone IESVS CHRISTE, was, is, and euer ſhall be in

be in the same persone, very perfecte god, and very perfecte man, whiche holy worke of the incarnation, was not wrought by the seede of man, but by the holy goste in the sayde moste blessed virgine, without any motion of concupiscence or spotte of synne, and was accomplysshed without any violation or detriment vnto the virginitie of that blessed virgine saint Mary, who bothe in the conception and also in the byrth and natiuitie of our sauyour IESV CHRIST her chylde, and euer after reteyned styll her virginitie pure and immaculate, and as clere without blotte as she was at the tyme that she was fyrste borne.

The fourthe article.

Suffred vnder Ponce Pylate / was crucified, dead, buried, and descended into hell.

FOr declaration of this article it shalbe expedient brefely to repete the processe, of a great part of our sauiour Christis lyfe, froun the begynning, vnto the tyme of his most glorious passion, with the same passion also, and the descense of his soule into hell. wherfore we must vnderstande, that Christe very god and man, after he was conceyued and borne of his blessed mother, waxed and lyued for the here in the worlde, vntyll he came vnto the .xxxiii. yere of his age, and that in all this tyme of his lyfe, he suffred and endured for our sakes

kes and our welthe, & also for our example, moche bodyly affliction, moche labour, moch trauaile, moche hunger, thyrst, and pouertie, moche iniury and ignominy, and many other such miseries and infirmities, as all mortall men be subiect vnto (syn and ignorance onely except) & so passed ouer all the hole course of his lyfe, euen from his natiuitie vntyl his death, in suche perfect obedience vnto the lawes of god and man, accordyng to the wyll of his father, and in suche perfecte innocencie of lyuinge, that no faute or blame of lyuynge, ne any offence or transgression could iustly and truly be laid against him: and yet the blynde, ignorant, and obstinate Iewes, replete with enuy and malice, as the very membres of the deuyll, by whom they were prouoked and enduced thervnto, laboured continually by all crafte and meanes they coulde, to dystroye him, and at length conspiring togither, they toke him, serching and procurynge false wytnesse to accuse hym, and after they had bette him, and spette in his face, and vsed al the vyllany they could vnto him, they boũd him, and brought him before Pontius Pilatus, beinge than the chiefe iudge in Ierusalem, vnder the emperour of Rome, and there they most falsely accused hym as a subuerter of the lawes of god, and as a persone that seduced the people, and moued sedition amonge them, and as a traitour against the emperour of Rome. after whiche accusations our sayde sauyour and redemer Iesus Christ was greuously scourged, by the commaundement of Pilate, and had a crowne of thorne put vpon his head

by the souldiours of the garrison, and was by them not onely moste spitefully mocked and scorned, but also mooste cruelly tormented and afflicted, and after this he was at the last in publike and open iugement condemned by the sentence of the sayde iudge, to be crucified, to the intent he shulde suffer that kynde of deathe, whyche amonge the Iewes was euer most abhorred and detested and accompted to be the moste shameful and cursed of all other: and so accordynge to the sayde sentence, the souldiours of the garrison crucified him, that is to saye, they nayled him throughe handes and feete to a crosse, and hanged hym vpon the same bytwene two theues, vpon a certayne hyll called Caluary, vntyl he was deade: and after he was thus deade, one Ioseph of Aramathia, beynge one of Christis disciples, obteyned lycence of the sayde iudge, to take downe the blessed bodye of oure sauioure IESV CHRIST from the sayde crosse, and that done, he and an other of Christis disciples, called Nicodemus, wrapped and foolded the same bodye in a cleane syndon, and soo layde it and buryed it in a newe graue or sepulchre, whyche the sayde Ioseph had made of stone, wherein there was neuer man buried before. and after he was thus crucified and deade vppon the crosse, he descended in soule into hell, and losed the peynes or sorowes therof, wherwith it was not possyble, that he shulde be holden, and conquered and oppressed bothe the deuyll and hell, and also deathe it selfe, wherevnto all mankynde was condemned by the falle of oure forefather

ther Adam into ſynne.

The proces of our ſauiour Jeſu Chriſtis lyfe, deathe, burialL, and diſcence to hell, thus declared, it is ſpecyally to be noted, and to be beleued for a certayne truthe, that our ſayde ſauyour, in all the tyme of his moſte bytter and greuous paſſion, and in ſufferynge his moſte peynfull and cruell deathe, not onely indured and ſuſteyned for our redemption, all the peynes and iniuries, and all the obprobries and ignominies, whiche were done to hym, mooſte pacyently withoute reſyſtence, and lyke an innocent lambe, but alſo that he did wyllyngly and gladly ſuffer this croſſe, and this kynde of deathe for our example, that we ſhulde folowe the ſteppes of hym, in pacyence and humylitte, and that we ſhoulde beare our owne croſſe, as he did beare his, and that we ſhoulde alſo hate and abhorre all ſynne, knowynge for ſuretie, that who ſo euer dothe not in his harte, hate and abhorre ſynne, but rather accompteth the breache and violation of godis commandement, but as a lyght matter, and of ſmall weight aud importance, he eſteemeth not the price & valUe of the paſſion and deth of Chriſt, accordynge to the dignitie and worthineſſe therof.

The fyfte article.

And the thyrde daye he roſe againe from deathe.

BY thys artycle it appeereth/ howe our ſauiour Jeſus Chriſt, after he hadde conquered and ſpoyled the deuyll and hell, he retourned agayn from thens, like a moſt mighty kyng & conquerour, in triumphe and glory, and ſo reſumed and toke againe his bleſſed natural body, the thirde day after his ſaid deth. And ſo doinge, roſe oute of that ſepulcre, in his naturall and perfecte manhode, that is to ſaye, in his ſoule, and in the ſelfe ſame body, whiche was borne of the virgin Mary, and dyd hang vpon the croſſe. After whiche reſurrection, he was conuerſaunt in the worlde, by the ſpace of forty dayes, and did eate and drinke with his apoſtles and his diſciples, and preached vnto them, & authoriſed them to go forthe into the worlde, to manyfeſt and declare, that he was the very Chriſt, the very Meſſias, and the very god and man, whiche was promyſed in ſcripture to come to ſaue and to redeeme all thoſe, that beleuynge in him, ordered them ſelues in obeying and folowynge his preceptes and commaundementes accordyngly.

In this article of Reſurrection, it is to be noted, that there is nothynge, that can in all aduerſitie and trouble, be more ioyefull and comforthable vnto

vnto vs, than the beleke of this article, that Chriſte roſe agayne from corporall deathe to lyke, and that we ſhall alſo do the ſame. The kaythe and beleke of this (if we do continue in lyuynge well) is our victory and triumph ouer the deuyll, hell, and death, and a ſpeciall remedy, to put away the horrour and feare of them, for as moche as hereby we be aſſured, that as deathe coulde not holde Chriſte, euen ſoo it can not holde vs, whyche are by a chryſten kaythe, the very membres and body of Chriſte, but that we ſhall ryſe from deathe, and lyue againe in glorye with him, euerlaſtyngely, yf we order and conforme our wyll in this worlde to his preceptes. And the onely hope hereof, ſhoulde make vs not to feare the aduerſities in this worlde, bycauſe we lyuyng as afore, be aſſured to haue a better and more glorious lyfe after this, as ſaynte Paule writeth to the Corinthians, ſayinge: Jf we chryſten menne had no hope of other lyfe, than this that is preſent, than were we the mooſte miſerable of all menne. But nowe Chriſte is riſen agayne from deathe, and hath declared therby that there is a lyfe after this lyfe, whiche all chriſten men hope to come to. Accordyng herevnto ſayth ſaint Auguſtine. Al the hope of our kaythe ſtandeth in this pointe, that we ſhall ryſe agayne. This made the kaythefull and good men (of whom ſaint Paule ſpeketh to the Hebrues) to refuſe to be preſerued from bodily death, bicauſe they loked aſſuredly for a better reſurrection. i. Cor. xv. Hebr. xi.

Of this article the epiſtles of ſaint Paule, and the newe teſtament be full. to the Romayns he wri-

Rom. iiii. ii. Tim. ii. Act. i. & .ii.

teth, Christ rose agayne for our iustification. to Timothe he sayth: Remẽber that Jesus Christ is risen agein from death. The apostles besides other names perteynyng to theyr offyce, be specyally called the witnesses of Christis resurrection, the whiche resurrection, as it was by many and sundry apparations and other infallible argumentes, declared and proued vnto them, so they dyd in all places, and at all times open and inculcate the same, as a special and a chiefe article of Christis doctrine, wherin shulde depende and rest, the greate comforte and solace of all true and faythfull beleuers in Christ.

Moreouer by this article, it is not onely confyrmed vnto vs, howe the naturall bodye of man, shall after the corporall deth and departyng out of this present lyfe aryse agayn, as is before expressed, but also by this resurrection of our sauiour Christ, we be admonyshed, that as Christe after his death rose ageyne, so we dyinge from sinne, shulde ryse agayn, and walke in a newe life of spirite aud grace.

The syxte article.

The ascended into heauen and sytteth on the right hande of god the father almyghty.

This article conteyneth/ howe our sauyour IESVS CHRIST, after that he had perfectely accomplisshed and performed the hole mistery of the redemption of mankynde, by his

his incarnation, his birthe, his passion, his deathe, his buryall, his descendinge into hell, and rysynge agayne from deathe to lyfe, and after he had bene here in earthe, conuersaunte with his apostles, he disciples, by the space of foꝛty dayes, after his resurrection, whan he was amonge the apostles and in theyꝛ syght ascended vp into heauen, in the very same his naturall body, whiche was boꝛne of the blessed virgine his mother, and was crucified vpon the crosse, and so did withdꝛawe his accustomed visible conuersation, from the pꝛeses of his apostles, and from the bodyly syghte of all other creatures. By remembꝛaunce wherof, both they and we shuld here in earthe elcuate and lyfte vp our hole hartes myndes, desyꝛes, and all affections, from earthely thynges, and frome all carnall and woꝛldly cares, towardes heauen and heauenly thynges, and soo shulde by his grace pꝛepare our hartes, and make our selues mete and apte to receyue his spirytuall gyftes, whiche he sendeth into the woꝛlde.

In this article also is expꝛessed, howe our sauiour Chꝛiste, beinge ascended into heauen, sytteth on the ryght hande of god the father, that is to say, hath and shall euer haue communicate vnto hym of god the father, gloꝛye, honour, felicitie, power, and euerlastynge monarchye, gouernaunce, rule, and dominion ouer all the pꝛyncipates, potestates, powers, domynions, and ouer all creatures, that can be named eyther in this woꝛlde, oꝛ in the woꝛlde to come, to be oꝛdeyned kynge of al kynges, and loꝛde of all loꝛdes, and all thynges in heauen

and

and earthe, to be caste vnder his fete, and made subiecte vnto him, and he is appointed the onely heade of the vniuersall catholike churche, whiche is his mysticall body. And likewyse as the heade always excelleth all the other membres, so Christe doth excelle incomparably in honour and dignitie, all the membres of his sayde bodye, the Churche, whereof he is the onely perfection and consummation, and is also the onely eternall prieste and bysshoppe of his sayde churche, that is to saye, the onely mediatour betwene god and mankynde, the redemer, intercessour, and aduocate, for the remission of synnes, as hereafter in this boke it shall more at large appere.

And it is to be noted, that althoughe the intercession and mediation by prayer of sayntes departed, and of such the membres of the catholike churche, as be yet lyuynge on earthe, be good, acceptable, and profytable vnto vs, yet that is onely by the mediation and intercession of Christe our heade, in whom god the father is pleased and contented, and through whom saintes departed this lyfe, and raigning in heauen with Christe, and suche as truely confesse Christ, in the churche catholike, yet lyuing, may and do effectually praye for vs: and therefore be of vs also auaylably prayed vnto, that is to say, desyred to praye for vs: accordynge wherunto all common prayers of the churche, oughte to be alwayes fynyshed and ended, with a remembrance of our sauiour Iesu Christe. In whome, by whome, and for whome, all is accepted of god, and without

whome

whom, nothing can be effectually done or granted.

And therfore it is moche to our comforte, to remembre the exaltation of mans nature in our head our sauyour and redemer Jesu Christe, which inseparably and indissolubly conioyned and vnited to the deitie, in the persone of him, sytteth on the right hande of god the father almyghty, by communion of preeminence and power, as before is expressed, wherby we be certified, how our sauiour Jesus Christ, is god, equall to god the father in godhead, & therin not inferiour vnto hym, and therfore to be honored worshipped, loued, and drad, feared, and trusted on, beleued & hoped on, as on very god almyghty, to whom nothyng is impossible, and yet he is man also, which hath experience of our infirmities, and can and wyll mercyfully haue compas- Eph. iiii.
sion on the same, who ascended vnto heuen, to send giftes vnto men, wherby we might be able & strõge to passe ouer this transitorye lyfe to the pleasure of god, and the attaynynge of euerlastynge lyfe.

The seuenth article.

From thens he shall come to iudge the quycke and the deade.



IN this article it is declared how our sauyour and redemer Jesu Christe, shal come frõ thens, that is to saye, from heauen, to the which he ascended, and comyng in his maiesty and glory: shal than in the very visible

fourme of his naturall body, appere vnto the bodyly eyes of all the people of the worlde in his perfecte manhoode, and in the selfe same bodye, wherin he ascended, to the inestimable comfort and reioyce of the good, and to the extreme terrour and confusion of the wicked . Where beynge accompanyed with his holy aungels his mynisters, wayting vpon hym, he shall sytte openly in the cloudes of the ayre, and shal iudge all, quicke and dead, according to truthe and iustice: and accordynge to his holy worde expressed in scripture, that is to saye, accordinge to euery mans owne workes and dedes, done by him in his lyfe tyme, whiche workes and dedes shalbe than examined discussed and tried, not after mens owne fantasy and inuention, without authoritie and ground of scripture, but accordyng to the commandement of god, and the teachyng of Christ and his apostles, for at that daye of iudgement, all the people of the worlde, quycke and deade, that is to say, as well all those, whiche shall be founde on lyue in the worlde at that day, as also all those whiche euer sithe the creatiõ of Adam liued here in this worlde, and died before that day, shal come and appere afore the presence of Christe, in theyr very bodies and soules.

And whan they shall be so gathered and assembled togyther, our sauyour IESVS CHRIST, shall pronounce the finall sentence and iudgement of euerlastinge saluatton, vpon all those persons, whiche in theyr lyfe tyme obeyed and conformed theym selues vnto the wyll of god, and exercysed

the

the wozkes of right belefe and charitie, and so per- Rom. ii.
seuering in well doinge, sought in theyz hartes and deedes, honour, glozye, and lyfe immoztall: And contrary, vpon all those, whiche in theyz lyfe time, were contentious, and didde repugne agaynste the wyll of god, and folowed iniustice and iniquitie, rather than truthe and vertue, our saupour Chzist shall than and there pzonounce the sentence of euer lastinge punishement and dampnation. In whiche Mat. xxv
sentence there shall be made a perfect separation oz diuision, betwene these two soztes of people, that is to say, betwene the shepe and the gotes, the cozne and the chaffe, the good and the badde, the blessed and the cursed, the membzes of his bodye, and the membzes of the deuil, and so the good and the blessed beinge vppon his right hande, he shall clerely and perfectly delyuer them foz euer, from the power and malice of the wicked, and from all the paines and euyll, and so take them all vp with him into heauen, there to be crowned and rewarded in body and soule, with honour and glozy, and euerlastynge ioye and peace, whiche was pzepared foz them from the begynnynge of the wozlde: And all the other, whiche shall be iudged to euerlastynge payne and deathe, beinge vpon his lefte hande, he shall sende them downe into hell, there to be punyshed in body and soule eternally with fyer, that neuer shall haue ende: whiche was pzepared from the beginninge of the wozlde, vnto the deuyll and his aungelles.

And here it is especially to be remembzed, howe

this article was for great cõsiderations added immediatly, and conioyned vnto the former articles, and chiefely to the intent that no man shulde in his life time, presume vpon the said benefites of Christ, or take occasion of carnall libertie or securitie, and so lyue without feare to transgesse, or without regarde, to obserue the commaundementes of god: but rather that euery good christen man, shulde in euery parte of his lyfe, haue a contynuall remembraunce and respect, vnto the last day of iugement, and so be in continuall feare, to commyt any thing contrary to the wyll of god, for the which he might deserue to haue the sentence of euerlasting damnation, pronounced vpon him. For this is certaynly true, that at that daye, euery man shalbe called to an accompte of his lyfe, and shall be than fynally iudged, according to his workes, good or bad done in his lyfe tyme, that is as saynte Paule saythe: to theym that perseuere in well doinge, and labour to atteyne glory, honour, and immortalitie, shall be gyuen lyfe euerlastynge: and to theym that be contentious and obey not the truthe, but folowe and do iniustice, shall come indignation, yre, affliction, trouble, and paines euerlastinge.

Rom. ii.

In this article it is further to be noted, that lyke as there is nothynge more certayne vnto vs, than that we be al mortall and shall ones dye, and yet noo man lyuyng knoweth the tyme whan he shall dye: euen so there is nothinge more certayne, than that this day of iudgement shall ones come, and yet the houre and tyme whan it shall be, is hid-

den

den and kepte secrete from the knowlege of all men and aungelles, and is reserued to the onely knowledge of god, whiche thynge procedeth of his onely goodnes towardes vs, and is done, to the intente we shulde alwaies here in our lyfe time, flee frome synne, and imploy all our hole study, and endeuor to walke in the wayes of god, that is to say, in suche fayth, hope, and charitie, as God requireth vs, and so prepare our selues, and order our liuyng towardes god, that we may be in redinesse at all tymes, whan so euer it shall please god to calle and summon vs, to appere before hym in the sayde generall iudgement, there by his mercy and goodnes to receyue the croune, which he promised vnto all men, that do feare him, and loue hym, and walke in his wayes.

The eyght article.

¶ I beleue in the holy goste.

THe holy goste is the thyrde person in trinitie, very god and lorde, authour and former of all thynges created, and procedethe bothe frome god the father, and frome god the sonne, one with thē in nature and substance, and of the same euerlastynge essence or beynge, whiche the father and the sonne be of, and equall also vnto them bothe in almyghtynesse of power, and in the worke of creation, and all other thynges perteynynge vnto the deitie or godheade, wherfore he is also to be hono-

ced and glozified, equally with them bothe.

This holy ghoste, which is the ſpirite of god, is of his nature all holy, yea holynes it ſelfe, that is to ſay, he is the onely goſte oz ſpirite, which with the father and the ſonne is, was, and euer ſhall be, the autour, cauſer, and wozker, of all holyneſſe, pu=ritie, and ſanctimonie, and of all the grace, com=foꝛte, and ſpirituall lyfe, whiche is wzought: & com meth into the harte of any man, in ſo moche that no man can thynke well, oz do any thynge that good is, but by the motion, ayde, and aſſiſtence of this holy ſpirite, neyther it is poſſible, that the deuylle, oz any of thoſe euyll ſpirites, whiche do poſſeſſe and reygne in ſuche perſonnes as be ſubiecte vnto ſinne, can be expelled oz put out of theym, but by the power of this holy ſpirite, neyther it is poſſy=ble, that the harte of any man, beinge ones coz=rupted and made as pzophane by ſynne, can be purged, purified, ſanctified, oz iuſtified, withoute the wozke and operation of this holy ſpirite, ney=ther it is poſſible foꝛ any man to be reconcyled vn=to the fauour of god, oz to be made and adopted in to the numbze of his chyldzen, oz to obteyne that incomparable treaſure, whiche our ſauyour Je=ſus Chziſte hath purchaſed and layde vp foꝛ man=kynde, oneleſſe this holy ſpirite ſhall firſt illumine and lighten his hart, with the ryght knowlege and faythe of Chziſt, and ſtyzre hym by grace, to haue due contrition and penaunce foꝛ his ſynnes, and ſhall alſo inſtructe hym, gouerne hym, ayde hym, dyzecte hym, and indue hym, with ſuche ſpirituall

gyftes

gyftes and graces, as ſhall be requiſite and neceſ=
ſary to that ende and purpoſe.

Moreouer this holy ſpirite of god, is of his own nature, full of all goodnes & benignitie, yea goodnes it ſelfe, from whome proceedeth all and ſingular graces, and gyftes of feare, wyſedome, vnderſtandynge, counſell, ſtrength, faith charitie, hope, and all other, whiche be gyuen, conferred, and dyſtributed vnto vs moztall men here in the earthe at his owne wyll and diſpenſation, and that noo man can purchaſe or obteyne, ne yet receiue reteine or vſe any one of them, without the ſpeciall operation of this holy ſpirite, whiche gyftes neuer the leſſe he gyueth not, nor dyſpenſeth the ſame equally, and vnto euery man in lyke, but he deuydeth them, particularly and ſpecially to euery member of the church, as is moſt neceſſary for the hole body, and in ſuche plentye and meaſure, as vnto his godly wyll and knowledge, is thoughte to be moſt beneficiall and expedient for the ſame: All whiche thinges he dothe of his mere mercye and goodnes freely and aboue our deſeruynge.

Farthermore this holy ſpirite is of his owne nature, full of charitie and holy loue, yea charitie it ſelfe, frome whome procedeth all charitie, and ſoo by his godly operation is the bonde and knot, wherwith our ſauyour IESVS CHRIST, & his moſte dere eſpouſe the churche (whiche is alſo his myſticall body) be vnited, knyt, and conioyned togyther in ſuche perfecte and euerlaſtynge loue

and

and charitie, that the ſame can not be diſſolued or ſeparated: And ouer this is alſo the very bond and knot, wherby all and euery one of the verye membres of Chriſtes churche and body, be vnited, coupled, and contoyned, the one of them with the other in mutuall loue and charitie.

Alſo this holye ſpirite of god, is the ſpirite of trouthe, and the auctour of all holy ſcripture, conteined in the hole canon of the bible, and dyd not only inſpire and inſtruct all the holy patriarches and prophetes with al the other membres of the catholyke churche, that euer was from the begynning of the worlde, in all the godly truthes and verities, that euer they dyd knowe, ſpeake, or write, but alſo deſcēded and appered in the ſimilitude and lykenes of fyery tongues, and dyd light vpon the apoſtles and diſciples of Chriſt, and inſpired them with the knowlege of all truthe, and replenyſhed them with heauenly gyftes and graces: and ſhall be continually preſent in the catholyke churche, & ſhall teache and reuele vnto the ſame churche, the ſecretes and miſteries of all truthes, whiche are neceſſary to be knowen, and ſhall alſo contynually from tyme to tyme, rule, directe gouerne, and ſanctifye the ſame churche, and gyue remiſſion of ſynnes, and all ſpirituall comforte, as well inwardly by ſecrete operations, as alſo outwardly by the open miniſtration and efficacy of the worde of god, and of the holy ſacramentes in the ſaid churche, and ſhall endue it with all ſuch ſpiritual graces and gyftes, as ſhal be neceſſary for the ſame.

Finally

Fynally it is to be noted, that albeit holy scripture dothe worthely attribute vnto the holy goste, our sanctification, our iustification, & all other benefites, whiche Christ by his passion hath merited and deserued for vs yet neuertheleſſe the same be also the workes of the hole trinitie, and be not to be separated in any wise, although scripture commonly doth attribute them vnto the holy goste: For in lyke maner doth scripture attrybute power vnto the father, and wysedome vnto the sonne, which neuertheles be common vnto all thre.

The nynth article.

The holy catholyke churche.



After the eyght articles of our belefe, in which we knowledge goddes myght & power in the creation of the worlde, his mercy and goodnes in our redemption, and his spirituall benefites exhibited and gyuen to vs by the holy goste, foloweth the nynth article, in which we declare that we do beleue and confesse the maner of goddis worckynge, in callynge vs to haue fruition of hym, and to be made partakers, of his saide benefites.

Wherfore we muſt vnderstand, that besides the inward and secrete calling, which god hath alwais vsed, and yet stil doth vse, he hath also ordeyned an outwarde callyng of the people vnto him, by prea-

chinge of his moſt holy wozde, vpon whiche outwarde callynge the people yeldyng, aſſenting, and obeyinge to the ſame wozde of god, and receyuynge it alſo with true faith, & the ſacrament of baptiſme (as Chriſtis lawe requireth) be named in ſcripture Eccleſia, that is to ſaye. an aſſemble of people called out from other, as from infidels oz heathēs, to one faythe and confeſſion of the name of Chriſt, whiche wozde Eccleſia, is in engliſhe called Churche.

And it is to be noted ſpecially, that in our engliſhe tongue, by the wozde Churche, we vnderſtande not onely the hole multitude of people, whiche be called of god to one fayth, be they of the clergy oz of the laymen, but alſo by the ſame wozde we ſignifie the place, wherin the wozde of god is commōly pzeched, and the ſacramentes miniſtred, and vſed, and call that the churche: to entreate wherof at this tyme in the article, is no part of our entent, but onely of the aſſemble and cōpany called to pzofeſſe Chriſte in one faithe, whiche in this article is named the Holy churche.

For all be it in this aſſemble of men, called by the wozde of god, and receyued by faithe and baptiſme, be many euyll men, many ſynners, many that tourne by true penance to grace, and ſometyme yet fal agayn, ſome after theyz tourne by true penance, ſtyll perſeuere and increace in goodnes, many that fall and neuer ryſe agayn: ſo that ſpottes, blottes, and imperfections, appere euidently in this churche, and many tymes in the moze parte therof: Yet neuer-

neuertheleſſe bycauſe the callyng is of it ſelfe holy, the caller alſo holy, and the ende of the callynge holynes, with this alſo that the people ſo called, profeſſe holynes, and make a body, wherof the onely heade our ſauiour CHRISTE is moſt holy, and holines it ſelfe, by the merites of whoſe paſſion they be relieued and nouriſhed with diuerſe holy ſacramentes, and be in theyr callyng indued with moſte ſpeciall holy gyftes and graces of almyghtye god, autour therof, and by his holy ſpirite directed and gouerned in the ſame, ſo longe as they by folowing theyr concupiſcence, the deuyll, or the worlde, fall not frō that ſtate: For theſe cauſes (althought ſome membres therof be euyll) the churche is called holy churche, takyng the name holy, of that, that Chriſt the onely head is holy, the caller holy, the profeſſion and callyng holy, and the ende holynes, whiche of very duety ought to be in al them, that be called, and is in deede in ſuche membres, as continue and perſeuere in that holy callynge.

And for ſo moch as god of his goodnes calleth people, as afore, without acception of perſons, or priuiledge of place. Therfore this holy church is al ſo Catholike, that is to ſay, not limitted to any one place or regiō of the world, but is in euery place vniuerſally through the world, where it pleaſeth god to cal peple to him in the profeſſiō of Chriſtis name and faith, be it in Europe, Affrike, or Aſia. And all theſe churches in diuers coūtretes ſeuerally called, all thoughe for knowlege of one from the other, among thē they haue dyuers additions of names,

and for theyr moste necessary gouernement, as they be distinct in places, so they haue distinct ministers and diuers heades in earthe, gouernours, and rulers, yet be al these holy churches but one holy churche catholike, inuited and called by one god the father, to enioy the benifite of redemption, wrought by our onely lorde and sauiour Jesu Christ, and gouerned by one holy spirite, whiche teacheth to this foresayde holy churche, one truthe of gooddis holy worde, in one faith and baptisme. And this churche is relieued, norished, and fortified, by his holy and inuincible worde and his sacramentes, which in al places haue eche of them theyr owne propre force & strength, with gyftes of graces also, distributed by the goodnes of almighty god in al places, as to his wisdome is sene conuenient.

Wherby it appereth, that the vnitie of these holy churches in sundry places assembled, stãdeth not by knowledging of one gouernour in earth ouer al churches. For neither the hole churche catholyke togither, nor any particular churche apart: is boũd to acknowlege any one vniuersall gouernour ouer the hole churche, other than Christe, althoughe by sufferaunce of some princes and potentates, not beinge truely instructed in the worde of god, by suche as of duety both to god & them, ought to haue declared the truthe of scripture to them: and by hypocrisy and vsurpation of the see and court of Rome, the bischoppe of the same, giuing him selfe more to worldly polycy, than to the execution of his duety, hath longe tyme gone aboute to obteyne and esta-

blysse

blyche vnto hym selfe, suche an vniuersall auctoryty, and hath by abuses alwaies compassed to cause other, to vpholde and maynteyne the same, contrary to goddes lawe, as more largely shall be declared in the sacrament of orders.

The vnitie therfore of the churche, is not conserued by the byshoppe of Romes auctoritie or doctrine, but the vnitie of the catholike churche, whiche all christen men in this article do profesle, is conserued and kepte, by the helpe and assistence of the holy spirite of god, in reteinynge and mainteinyng of suche doctrine and profession of christen fayth, & true obseruaunce of the same, as is taughte by the scripture and the doctrine apostolike. And particular churches ought not in the said doctrine so accepted and allowed, to vary one from an other, for any lucre, arrogance, or any other worldly affectiō, but inuiolably to obserue the same, so that by reason of that doctrine, eche churche that teacheth the same, maye be worthely called (as it is in dede) an apostolike churche, that is to say, folowing such teaching, as the apostels preached, with ministration of suche sacramentes, as be approued by the same.

And this vnitie of the holy church of Christ is not deuided by distance of place, nor by diuersitie of traditions and ceremonies, dyuersely obserued in diuerse churches, for good order of the same. For the churche of Corinthe, and of Ephese, were one churche in god, thoughe the one were farre distant in place from the other: And though also in traditi-

ons,opinions,and pollicies,there was some diuer-
sitie amonge them lykwise as the churche of of En-
glande,Spayne, Italy, and Poole, be not sepa-
rate from the vnitie, but be one churche in god,not
withstandynge, that amonge them there is great
distance of place, diuersitie of traditions,not in all
thinges vnitie of opinions, alteration in rites, ce-
remonies,and ordinances,or estimaciō of the same,
as one church peraduenture,doth esteme theyr ry-
tes, tradicions, lawes,ordinaunces ,& ceremonies
to be of more vertue and efficacie, than an other
churche dothe esteme the same. As the churche of
Rome doth affirme certaine of theyr lawes, and or-
dinances, to be of suche estimation, that they be of
equall force with the worde of god,and that who so
euer disobeyeth or transgresseth the same, commyt-
teth deadly sinne:Yet we perceiuing the same,to be
discrepant from the truthe of scripture,must nedes
therin dissent from them.But such diuersitie in opi
nions,and other outward maners and customes of
policie,doth not dissolue and breake the vnitie,whi-
che is in one god, one fayth, one doctrine of Christe
and his sacramētes, preserued and kept in these se-
ueral churches,without any superiorite or preemi-
nence, that one churche by goddis lawe, maye or
ought to chalenge ouer an other.

And therfore the churche of Rome, beinge but a
seuerall church, chalenginge that name of Catho-
like, aboue all other,doth great wrong to all other
churches,and dothe onely by force & mayntenance,
suppost an vniust vsurpation:for that church hath

no

no moze righte to that name, than the churche of Fraunce, Spayne, Englande, oz Poztugale, which be iustly called catholyke churches, in that they do pzofesse, consent, & agree in one vnitie of true faith, with other catholike churches. This vsurpation befoze reherſed well considered, it may appere, that the bishop of Rome, doth contrary to goddis lawe, in chalenginge superiozitie and pzeeminence, by a cloke of goddis lawe ouer all. And yet to make an apparance, that it shulde be so, he hath and dothe wzeste scriptures foz that purpose, contrary both to the true meaning of the same, and the interpzetation of ancient doctours of the church, so that by that chalenge he wold not do wzong onely to this churche of Englande, but also to all other churches, in claymynge this superiozitie, without any authozitie by god, so to him gyuen. Foz god by his goodnes hath called indifferently and equally, all such churches, in sundzy places, as his highe wisedome, hath thought good to assemble and call vnto hym.

Mozeouer the perfitte beleue of this article, wozketh in all true chzisten people, a loue to continue in this vnitie, and a feare to be caste out of the same, and it wozketh in them that be sinners and repentante, great comfozte, and consolation, to obteyne remisson of synne, by vertue of Chzistes passion, an administration of his sacramentes at the ministers handes, ozdeyned foz that purpose, foz as moche, as god doth not ozdinarily giue suche thinges, but onely within this churche.

It is to be noted, that this church of Englande, and other knowen particular churches, in whiche Chriſtis name is truely honored, called on, and profeſſed in faythe, and baptiſme, be membres of the hole catholike churche & eche of th em by him ſelfe, is alſo worthily called a catholike churche, whan they merely profeſſe and teache the faythe and relygion of Chriſt, according to the ſcripture and the apoſtolike doctrine. And ſo euery chriſtē man ought to honour, gyue credence, and to folowe the particular churche, of that region ſo ordered (as afore) wherin he is borne, or inhabiteth: And as all chriſtē people, as well ſpirituall as temporall be boūde, to beleue, honour, & obey, our ſauyour Jeſus Chriſte the onely heade of the vniuerſall churche: ſo lykewiſe they be, by his commaundement, bounde, to honour, and obey next vnto him ſelfe, chriſten kynges and princes, whiche be the heade gouernours vnder him, in the particular churches, to whoſe office it apperteyneth, not only to prouide for the trā quillitie and welthe of theyr ſubiectes, in temporal and worldly thinges, to the conſeruatiō of their bodies, but alſo to forſee, that within theyr dominions ſuche miniſters be ordeyned and appoynted in theyr churches, as can and wil truely and purely ſet out the true doctrine of Chriſte, and teache the ſame, and to ſee the commaūdementes of god well obſerued ond kept, to the welthe and ſaluation of theyr ſoules.

The

The tenth article.

The communion of saintes/ The forgyuenes of synnes.

IN this article betaught two speciall fruytes and benefites, whiche all men called of god, and obeiing to the same calling in their wil, and workes, do obteyne by goddes grace, in the sayd catholike church, which benefites be, the communion of sainctes, and forgiuenes of sinnes.

And here is to be noted, that althoughe this word Saintes in our englishe tongue signifieth properly them, that be departed this lyfe, and be established in glory with Christe: Yet the same worde Saintes, wherby in this article we expresse the latin worde Sanctorum, is here extended, to signifie not onely these before mencioned, but also all suche, as be called into this holy assemble and churche, and be sanctified in our sauiour Jesu Christ.

And as touching the Communion, that is to say, the mutuall participation of these sainctes, ye must vnderstande, that lyke as all the partes and membres, which be liuing in the natural body of a man, do naturally cõmunicate and minister eche to other the vse, commoditie, and benefite of all theyr forces, nutrimentes, & perfections: (In so moche that it lieth not in the power of any man to say, that the meate, which he putteth into his owne mouthe, shal

nouriſhe one particular member of his bodye, and not an other, but that all and euery one particularly, ſhall receyue of the ſayde nutriment, and of the vertue and benefite therof, more or leſſe accordinge to the naturall diſpoſition, portion, and place, whiche it hath within the ſame body) euen ſo, what ſoeuer ſpirituall gyftes or treaſure is gyuen by god vnto any one membre of the holy church, although the ſame be gyuen particularly vnto one membre, and not vnto an other: Yet the fruite and merites therof, ſhall by reaſon of their abiding togither in the vnitie of the catholike churche, redounde vnto the common profyte, edifienge, and increace of all the other membres of the ſame catholyke churche. In ſo moche that there ſhall nede no mannes autoritie to diſpence and diſtribute the ſame, or to apply it vnto this membre or that, but eche membre ſhall be made participante of the ſayd treaſure, and ſhall haue and enioy the fruite and benefite of the ſame, in ſuch quantitie and meaſure, as for the rate and proporcion of the faythe and charitie, which he hath in the ſame body, ſhall be expedient and neceſſary for hym to haue.

And hereby is notified and declared vnto vs, the vtilitie and profyte, whiche all the membres of the churche do receyue, by the merites, ſuffrages, and prayers of the churche.

And foraſmoche as the moſte bleſſed ſacrament of the Aultare, wherin by the mighty operation of goddis worde, is really preſent in fourme

of breade, the naturall lyuyng body and bloude of our sauiour and redemer IESV CHRIST, increaseth and worketh in them that worthely receiue it, the communion and coniunction in body & soule of them to Christe, and Christ to them, with a mutuall coniunction also in loue and charitie, of eche good man in Christe to other: Therfore the sayde sacrament may worthely be called the Communion of saintes. And so the fyrst parte of this article hath ben by good deuout and lerned men expounded, to signifie the sayde blessed sacrament of the aultare, which we must beleue to be a reall & effectuall communion of all saintes, that is to say, of al men, whiche be called by the holy callynge of god, and therwith wyllyngely and obediently do knowlege and folowe the same.

In the seconde parte of this article, we be taught to beleue remission of synnes, which is one of the effectes and chiefe benefites of the moste blessed passion of Christe, head of the holy churche, whiche is called and assembled in his name, in which churche is applyed the benefites of remission of synnes, by the worke of god in his sacramentes ministred in the same, as shalbe hereafter declared in theyr place.

The resurrection of the body/ and the lyfe euerlastyng.

AT the daye of the generalle dome or iudgement, whā Chryst shal come (as in the seuēth article of this Crede is conteined) and syt to iudge both quycke and dead, almighty god shall stirre and raise vp againe, the very flesche and bodies of all men, women, and childzen, both good and bad, chrystened & heathen, that euer liued here in this worzld, from the beginnyng of the same, and died before that day. And althoughe the sayde flesh and bodies were deade and buryed, yea and consumed, or by any meanes, destroyed, yet god shall of his infinite power make them all at that daye, hole and perfite again. And so euery man generally shal resume and take againe, the very selfe same bodye and flesche, whiche he had whiles he liued here on earthe, and so shall ryse from deathe, & lyue againe in the very selfe same body and soule, which he had before.

At whiche time, man being thus made perfite in coniunction of body and soule, shall at that day, appere before the highe iudge our sauiour IESV CHRISTE, and there shall make an accompte of his worzkes and his dedes, suche as he dyd good or euyll, whyle he lyued here in this worzlde. And such as haue ledde their liues, in obedience and obserua

tion

tion of goddis commaundementes, and die in true faith and charitie, shall than be perfitely sanctified, purified, and deliuered from al contagion of sinne, and from all corruption and mortalitie of the flesh, and shall be perpetually glorified, & receyued bothe in body and soule together, euerlastyng lyfe.

Whiche lyfe euerlastynge, thoughe it passeth all mennes wittes, to expresse how pleasant and toyfull it is, nor yet mannes capacitie, can comprise and vnderstande the same, as saynct Paule wytnesseth, saiyng: That, which the eie hath not sene, nor the eare hath not herde, nor hath not entred into mannes hart, God hath ordeyned for them that loue him: Yet holy scripture speketh of it, after our capacitie and intelligence, but farre vnder the worthynes and excellency therof. The prophet Esai sayth: Euerlasting gladnes shall be ouer theyr heades, they shall haue ioy and gladnes, sorowe & wayling shall forsake them. And saynct John saithe, God that sytteth on his throne, shall dwell ouer them. They shal not hunger or thrist any more, neyther sonne, nor heate shal hurte them, for the lambe that is in the myddes of the throne, shall feede them, and bryng them to the fountaines of the water of life: And god shal wipe away, all weping and teares from their eyes, death shall endure no longer. There shall be no waylyng, nor cryenge, nor sorowe any more: Yea there is no ioy or comfort, that can be wished for, but it is there most plentifully. There is true glory, where prayse shall be without errour or flatterie. There is true honour, whiche shalbe giuen to none, oneles he be

i.Cor..ii.

Esa.xxxv.

Apoc.vii.

woꝛthy. There is true peace, where no man ſhal be moleſted oꝛ greued, neyther by hym ſelfe, noꝛ by o-thers. There is true and pleaſant felowſhip, where is the company of bleſſed angels, and the elect and choſen ſaintes of god. There is true and perfecte loue, that neuer ſhall fayle. Foꝛ all the heauenly company, is linked and faſtened together, by the bond of perfecte charitie: wherby alſo they be vny-ted and knytte to almighty god euerlaſtingly.

Fynally there is the true rewarde of all godly-neſſe, God hym ſelfe: The ſyghte and fruition of whom, is the ende and rewarde of all our beliefe, and all our good woꝛkes, and of all thoſe thinges, whiche were purchaſed foꝛ vs by CHRISTE, he ſhall be our ſacietie, our fulneſſe, and deſyꝛe, he ſhalbe our lyfe, our helth, our gloꝛy, our ho-nour, our peace, our euerlaſtinge reſt and ioye: He is the ende of all our deſyꝛes, whome we ſhall ſee conti-nually, whom we ſhall loue moſt fer-uently, whom we ſhall pꝛaiſe and magni-fy, woꝛld with-out ende.

The sacrament of baptisme.

AS TOVCHING THE holy sacrament of Baptisme, it is to be noted: First, that this sacrament was instituted and ordeyned, by our sauiour IESV CHRISTE, in the newe testament, as it doth appere by Christis owne wordes vnto his apostles, where he saythe: Go ye abrode throughe out all the worlde, and preache the gospell vnto all people, and baptise them in the name of the father, of the sonne, and of the holy goste. Math. xxviii.

Furthermore that the effecte and vertue of this sacrament, is forgiuenes of synne, and grace of the holy goste, as is manyfestly declared in the seconde chapiter of the actes of the apostles, where it is sayde: Do penance, and be baptised euery one of you, and ye shall haue forgiuenes of synne, and shall receyue the gyfte of the holy goste. Whiche effecte of grace and forgyuenes of synne, thys sacramente hath by vertue and force of the working of almighty god, according to his promyse annexed and conioyned vnto this sacrament, as is manifestly declared by the worde of Christe, sayeng: who so euer beleueth and is baptised, shall be saued. Whiche saieng of our sautour Christe, is to be vnderstande, of all suche persons, which die in the grace conferred and giuen to them in baptisme, and do not fynally fall from the same by synne. Marc. xvi.

Moreouer bycause all men be borne synners, throughe

thrꝛoughe the transgression of our father Adam, in whom (as the apostle saythe): All haue sinned, and
Roma. v. can not be saued, without remission of theyꝛ sinne, whiche is gyuen in baptisme, by the worꝛkynge of the holy gost. Therfoꝛe the sacrament of baptisme is necessary foꝛ the attetning of saluation and euerlastyng lyfe, accoꝛdynge to the woꝛdes of Chriſte, sayinge:
Iohn, iiii. No man can entre into the kyngdome of god, excepte he be borne agayne of water and the holy goste. Foꝛ whiche causes also it is offered, and perteyneth to al men, not onely such as haue the vse of reason, in whom the same duelye receiued, taketh awaye and purgeth all kinde of sinnes, both oꝛiginall and actuall commytted and done befoꝛe theyꝛ baptisme: but also it apperteyneth and is offred vnto infantes, which bycause they be borne in oꝛiginall sinne, haue nede and ought to be chriſtened: wherby they being offred in the fayth of the churche, receiue foꝛgiuenes of theyꝛ synne, and suche grace of the holy goste, that yf they dye in the state of theyꝛ infancy, they shall therby vndoutedly be saued.

And here we must knowe that as touchynge oꝛigynall synne in infantes, lyke as they take of theyꝛ parentes, theyꝛ oꝛiginall and naturall qualities: euen so they receiue from them oꝛiginal sinne, by whiche, they are made the chyldꝛen of the yre of god, and by the same haue a natural inclination to sinne, by lustes and desires, whiche in further age and tyme, sensibly moue and styꝛre them to wickednes. Foꝛ although the parentes be neuer so clene purged, and pardoned of theyꝛ oꝛiginall synne by

baptisme

baptyſme, and grace gyuen in the ſame, yet neuer=
theleſſe the chyldren of them begotten, be conceyued
and borne in originall ſynne. Example we may take
of corne, whiche though it be neuer ſo cleane wyno=
wed and purged from the chaffe, yet if it be caſte in=
to the grounde and ſowen, the newe, whiche ſpryn=
geth of it, is full of chaffe agayne, vntyll it be alſo
wynowed and clenſed: So likewiſe the children of
chryſten men be full of the chaffe and corruption of
originall ſiune, vntill that by baptiſme, they be wa=
ſhed clenſed and purged from the ſame, as their pa=
rentes were.

And where as we haue before ſhewed, that ori=
ginall ſynne is remitted and taken awaye, by bap=
tiſme, bothe in infantes, and all other, whyche ha=
uynge the vſe of reaſon, duely receyue the ſame:
Yet further we thinke good, to note a ſpeciall ver=
tue and efficacy of this ſacrament of baptiſme, whi
che is: That all be it there remayne in vs that be
chriſtened, a certayne infirmitie or inclination of
ſynne called Concupiſcence, whyche by luſtes and
deſyres, moueth vs many tymes to ſynne and wyc=
kednes, yet almyghty god of his greate mercy and
goodnes, hath giuen vs ſuche grace in this his ho=
lyſacrament of baptiſme, that ſuch carnall & fleſh=
ly luſtes and deſires, ſhal or can in no wiſe hurt vs,
if we do not conſent vnto theym. And by the ſame
grace alſo conferred vnto vs in baptiſme, we be
made more ſtrong and able, to reſiſt and withſtand
the ſayde concupiſcences and carnall deſyres, than
is an other man, whiche neuer was chriſtened.

Farthermore for as moche as in these daies, certaine hereſies haue riſen & ſpꝛong vp, againſt ỹ chꝛiſtenyng of infantes, It is to be noted, that (as the holy doctours of the church do teſtifie) the vniuerſall conſent of the churches in al places, & of all times, vſing & frequenting the chꝛiſtening of infantes, is a ſufficient witnes & pꝛofe, that this cuſtome of the church in baptiſing of infantes, was vſed by Chꝛiſtis apoſtles them ſelfes, & by them giuẽ vnto the churche, and in the ſame hath ben alwais continued euen vnto theſe dayes. And this cuſtome and perpetuall vſage of the churche, euen from the beginning, is agreable with ỹ ſaiyng of ſaint Paule: Chꝛiſt loued the church, & hath giuen him ſelfe to the death for his churches ſake, to ſantifie her & make her holy in clẽſing her by the foũtain of water in his word &c. So that no mã is, nor can be of this church, but he which is clẽſed by the ſacramẽt of baptiſme: Like as the texte before alledged, ſheweth, where Chꝛiſt ſaith: who ſo euer is not borne agayn of water and the holy goſt, ſhall not entre into the kyngdom of heauen. Wherfore ſeinge that out of the church, neither infantes, nor noo man elles can be ſaued, they muſte nedes be chꝛiſtened and clenſed by baptiſme, and ſo incoꝛpoꝛated into the churche. And as the infancye of the chyldꝛen of the Hebꝛues, in the old teſtament did not let, but that they were made participant of the grace and benefite giuen in circumciſion: Euen ſo in the newe teſtamẽt, the infancy of childꝛen doth not let, but that they may and ought to be baptiſed, and ſo receyue the graces and vertues of the ſame.

Ephe. v. Ioan. iiii.

Iu

In this parte alſo it is to be noted, that chyldren or men ones baptiſed, ought neuer to be baptiſed againe. And all good chriſten men ought and muſte repute and take all the Anabaptiſtes & the Pelagians opinions, whiche be contrary to the premyſſes, & euery other mans opinion, agreable vnto the ſaid Anabaptiſtes, or the Pelagiãs in that behalfe, for detestable hereſies, and vtterly to be condemned.

Moreouer for bycauſe, as well this ſacrament of baptiſme, as all other ſacramentes inſtituted by Chriſt, haue all their vertue, efficacy, and ſtrength, by the word of god, which by his holy ſpirite, worketh al the graces & vertues, which be giuen by the ſacramentes, to all thoſe that worthily receyue the ſame: We muſt vnderſtand & knowe, that although he which doth miniſter the ſacrament, be of a ſynful & euyll conuerſation, yet the vertue and effect of the ſacrament, is therby nothing diminiſhed or hurted, neither in infantes, nor yet in them, whiche beinge indued with the vſe of reaſon, come thervnto, truly contrite and penitent of al their ſinnes done before, beleuyng & confeſſing all the articles of the Crede, and hauyng a ſure fayth and truſte in the promiſes of god, of remiſſion of their ſinnes, and purpoſynge euer after to lyue a chriſten lyfe.

Finally this ſacrament of baptiſme, may wel be called a couenant betwene god and vs, wherby god teſtifieth, that he for his ſonne Chriſtis ſake, iuſtifieth vs, that is to ſay, forgiueth vs our ſynnes, and indueth vs with his holy ſpirite, & giueth vs ſuche graces, that therby, we be made able to walke in the

woꝛkes of iuſtyce oꝛdeyned by god, to be exerciſed of vs in this pꝛeſent lyfe, to the gloꝛy and pꝛaiſe of god: And ſo perſeuerynge, to enioy the fruite of the lyfe euerlaſtyng. And we agayne vpon our parte, ought moſte diligently to remembꝛe and keepe the pꝛomiſe, that we in baptiſme haue made to almyghty god: that is, to beleue only in hym, only to ſerue and obey him, to foꝛſake all ſynne, and the woꝛkes of Satan, to moꝛtifie our affections of the fleſſhe, and to lyue after the ſpirite in a newe lyfe. Of whiche pꝛomyſe and couenant by vs made to god, ſaint Paule putteth vs in remembꝛance, ſaying: Knowe
Rom .vi. ye not that all we, whiche are baptiſed in Jeſu Chꝛiſte, are baptiſed to dye with hym, foꝛ we be buried with hym, by baptiſme to dye, that lykewyſe as Chꝛiſt was rayſed vp from deathe by the gloꝛy of his father: euen ſo we ſhulde walke in a newe lyfe: By the which woꝛdes, ſaint Paule giueth vs to vnderſtand, that all we, whyche be baptiſed in Chꝛiſte, that is to ſay, whyche by baptiſme are incoꝛpoꝛated into the myſtycall body of Chꝛiſte, haue pꝛofeſſed and bounde our ſelfe in baptiſme, to dye from ſynne, and vtterly to abſteyne from the coꝛruption of our olde ſynfull lyfe, and to walke and pꝛocede in a newe lyfe of grace, and the ſpirite, into the whiche we are called by the woꝛde of god, and by faythe and due receyuyng of this holy ſacrament, are bꝛought and ſette into the ſame.

¶ The sacrament of Penance.

FOr the cleere vnderstandynge of this sacrament, it is to be consydered, what penance is, & also what is the sacrament of penance.

Penance is an inwarde sorowe and griefe of the harte, for the synnes by vs doone and committed, and an hatrede and detestation of the same, with an earnest desyre, to be purged from them, and to recouer agayne the grace and fauour of god, by such meanes and remedies, as god hath appoynted for the obteyning therof, with a stedfast purpose and mynde, neuer to offende agayn. For he that sayth, that he is sory for his offences commytted agaynst the high maiesty of god, and yet stylle continueth or intendeth to continue in the same, is no penitent person, but a dissembler, or rather a derider of penance. And thus is penance commonly taken in the scripture, as welle in the new, as in the olde Testament. And this penaunce is a thynge so necessary for mans saluation, that without it, noo man that offendeth god, can be saued, or atteyne euerlastynge lyfe.

The sacrament of penance is properly the absolution, pronounced by the preest, vpon such as be penitent for their synnes, and so do knowlege and shewe them selues to be. To the obteynynge of the whiche absolution or sacrament of penance, be requyred contrition, confession, and satisfaction, as

wayes and meanes expedient and neceſſarye to obteyne the ſayde abſolution. In all which ways and meanes faith is neceſſarily required, as the ground and foundation of all thynges, that are to be done, for to atteyne the benefite of the ſacrament of penance. For who can haue tru penance, with hope to atteyn any grace of remiſſion of ſinne therby, onles he beleue ſtedfaſtly that god is, and that in the new teſtamẽt by the mean of our ſauiour Jeſu Chriſt, & by the force of his paſſion, there is promiſe made to his church, to graunt remiſſion of ſinnes, by his miniſters, to ſuche as falling from the grace receiued in baptiſme, do at his calling turne vnto him by penãce. And like as they, which were not baptiſed, being infantes, whan they come to the yeres of diſcretion, and deſyre baptiſme, be taught fyrſte to beleue in god, and to renounce the deuil & his workes, vpon which ground of faith, they deſire baptiſme, as a neceſſary ſacrament for remiſſion of ſynne: So euery man, before he entreth into the waies of fruitefull penance, muſt haue for a grounde and foundation, ſuch a beleke, as wherby he hopeth and loketh by the ſacrament of penance, to atteine remiſſion of all his ſynnes, whervnto we do come (as is afore ſayde) by contrition, confeſſion, and ſatisfaction.

Contrition is an inward ſorow and griefe for ſynne, whiche euery true penitent, called by goddis grace, hath by knowlege of the worde of god, whervpon, remembringe his owne ſynfull and viciouſe lyuynge, wherby he hath prouoked the highe indygnation and wrathe of god: and on the other ſyde, conſy

considerynge, the dignitie and puritie of that state, wherynto he was called in baptisme, and his promyse made there to god, the manyfold benefites also, dayly receyued of god. Herebpon the sayd penitent moued and stirred, with the great loue & goodnes of god, shewed before towardes him on the one partie, and his owne ingratitude or vnkindnes towardes god on thother partie, conceiueth an ernest sorowe, for that he hath relinquished so louynge a lorde, and an hatefull displeasure, that he hath followed sinne, and therby so greuously offended god, of whom he was before called, to be in the state of a sonne, & inheritour with our sauiour Jesu Christe.

And thus being moued and troubled in spirite, and lamentinge the myserable state, whiche he is nowe in, by his owne defaut, is prycked and stirred in his hart, accordynge to the teachynge of his mother, holy church, to repayre to suche a minister as god hath ordeyned, to pronounce the sentence of remission of sinne, And knowinghim to occupy that place, as deputed of god, doth prostrate him selfe to god, & there humbly procedeth to confession, wherin he calling to his remembrance, his sinful lyfe past, doth knowlege to the priest, al such sinnes, in which his conscience telleth hym, that he hath greuously offended the goodnes of god almighty, & the same, before the priest goddis minister, he declareth & bttereth with his mouthe, and so blameth, accuseth, and condemneth him selfe, for an vnkind prodygall sonne, to almighty god his father, for a naughtye seruant, that knewe by light of grace, the cõmande-

Luc. xv.
Luc. xii.

ment

ment of his lorde Jeſu Chriſte, and dyd it not, was indued with many giftes of the holy goſte, and exercised them not. And ſo deteſtinge and abhorryng ſynne, and deſyrous to be rayſed frome that eſtate, confeſſeth in humilitie, the cauſe of ſynne, to haue ben of hym ſelfe, by yelding to the concupiſcence of the fleſche, the worlde, and the deuyll. Wherfore he is gladde to ſubmytte him ſelfe to ſuche diſcypline and wayes of reformation, as the prieſt hering his ſynnes & offences, ſhall by his diſcretion and wyſedome, accordyng to the worde of god, thinke conuenient. Whiche humble ſubmiſſion to the goſtly father, with conſente and agreement to receyue the ſaid diſcipline, is a parte of ſatisfaction, whiche is the third way or meane to the ſacrament of penance as is before reherſed.

And this ſatisfaction declareth a deſyre to pleſe and content god his father, for the vnkyndneſſe towardes hym, in fallynge from the eſtate of grace, wherein he was called to be his ſonne, and inheritour of heauen, vnto the myſerable condytion of ſynne, wherby he hath made hym ſelfe mooſte vyle bondman vnto the deuyll.

But here ye muſt vnderſtande, that the ſatiſfaction (whyche is here ſpoken of) is not ſo to be taken, as though the penitent ſynner coulde worthily merite or deſerue remiſſion of ſinnes, by any pein or punyſchement to be by hym ſuffred, or to make to god any iuſte or full recompence, equiualent to the ſynne, that he hath committed agaynſt hym, and ſo to ſatisfie, whych he can neuer do. For that ſatisfaction

ction, hath onely our sauiour Christe wrought in his glorious passion. But to satisfie (as here is mēt by satisfaction) is to please god with an hūble lowly harte, redy to bryng forth the fruites of penance, & to bringe them forth in dede, as in almes, prayer, and fastinge, with all suche meanes, as maye serue for the cutting away of the occasion of sinne, as the minister shall thinke good, according to the worde of god, and with suche weping, lamenting, & wayling, as do burst out of the hart, with a ful purpose to leade a newe life, and therwith to forgiue al men theyr trespaces, to restore to all men, that he hath vniustly taken or reteined from them, to recompēce all hurtes and iniuries done by him, accordinge to his abilitie and power, and as he may, not onely to wyll, but also to do thus, to his neighbour in dede, wherin the neighbour ought to be satisfied.

And hereby appereth, howe godlesteneth satisfaction, both to him selfe, and to the neighbour, after the wyll and power, and not after the equiualence of that which is done. For to god no man can so satisfie for sinne, And Christ therfore hath satisfied for all, by vertue whereof, our satisfaction is accepted and allowed of god, who of his infinite goodnes, and for Christis sake, is satisfied, that is to say, pleased with that littell we do.

Wherupon after this contrition had in harte, confession made with mouth, and satisfaction shewed and promised, the penitēt may desire to here of the minister, the comfortable wordes of remyssyon of sinnes. And the minister therupon, according to

Chꝛistis gospell, pꝛonounce the sentence of absolution, vnto the whiche absolution, the penitent must gyue credence, and bileue with a perfite fayth, that his sinnes be now foꝛgiuen frely, by the merites of Chꝛistis passion, to the whiche foꝛgiuenes, he hath recourse by the sacrament of penance, as he had at the fyꝛst entrie vnto Chꝛistis religion by the sacrament of Baptisme.

It is also to be noted, that confessiõ to the pꝛiest is in the church pꝛofitably commaunded to be vsed and frequented, foꝛ many other good causes, & specially foꝛ this cause, that they whiche by custome be dꝛowned in sinne, & se not the abhomination and filthines therof, ne remembꝛe the goodnes of god, and want therfoꝛe contrition, may by a good gostly father, be stirred and moued, to detest & lament theyꝛ sinne, by declaring vnto thẽ the woꝛd of god in such scip tures, as serue foꝛ that purpose, in suche wyse, that not only contrition shal arise in the hart, to the pleasure of god, but also satisfaction ensue, wherwith goddis merciful goodnes shalbe cõtented. So that the woꝛdes of absolutiõ may be effectually pꝛonoũced to the penitent, of the remissiõ of his sinnes.

Finally it is to be remembꝛed, that notwithstãdinge this waye befoꝛe described, is the oꝛdinary meane, foꝛ penitent synners, to opteine remission of sinnes, & to be reconciled to the fauour of god, yet in case there lacke a minister, to pꝛonounce the woꝛdes of absolution, oꝛ in time of necessitie, whan a sinner hath not sufficient leysure oꝛ opoꝛtunitie to do the woꝛkes of penance befoꝛe declared, if he truly re

ly repent him of his sinful life, and withal his hart purpose through goddis grace, to change & amende the same, he shal vndoubtedly haue pardon and forgiuenes of all his misledoinges. For as saincte Cyprian saith: Euen in the houre of deathe, whan the soule is redy to departe out of the body, the greate mercifull goodnes of god despiseth not penance: In so moche that than, neither ỹ greatnes of sinne, nor the shortnes of tyme, nor yet the enormitie of life, excludeth from the mercy of god, if there be tru contrition, and an vnfayned chaunge of the harte, from sinnefull conuersation. The theefe that hanged vppon the crosse, asked mercy with a contrite harte, and forthwith was made a citezen of Paradise, and where as he deserued cõdẽnation and punishement, this contrite hart, changed his pain into martyrdome, and his bloud in to baptisme. Yet not withstanding, no man ought vpõ hope of goddis mercy, stil to continue in sinful liuing. Like as no man wold be sicke in his body, vpon hope to recouer helth. For such as will not forsake theyr wykednes, and yet thinke that god will forgiue them, be oftentymes, so preuented with the iust plage of god, that neither they haue time to cõuert, nor grace to receyue the benefite of forgiuenesse. Therfore scripture saith: Slacke not to conuert and tourne to god. And linger not from day to day. For his angre wyll come sodeynly, & in the time of vengeance, he wyll destroy the. Wherfore imbracynge the mercy of god on the one syde, and fearynge the iustyce of god on the other syde: Let vs at no tyme, neither

despayre of forgyuenes of our synnes, nor yet presumptuously remaine still in our sinnes, knowing that the iustice of god, will straightly exact and require the debtes of all men, which be not pardoned through his clemency and mercy.

The sacrament of the Aultare.

THe sacrament of the aultare/ was institute by our sauiour Christ, the night afore he suffered his passiō, wher e he sitting at supper with his apostels, after he had eaten of the paschall lambe, accordyng to the ordinance of the lawe of Moises, and willing all such sacrifices, and sacramentes of the olde testament to ceasse, and declaring, that they were but shadowes and sygnes, to signifie hym, who (as saint Paule sayth) is thende & peefection of the lawe, did than institute and ordeine, this most high & principall sacrament of the new testament. Wherin is verely expressed, and presented the most exceding & inexplicable loue of our sauiour Jesu Christ, towardes vs, his church, with whom it hath pleased him to leaue for our nourishmēt, strength, and cōfort, so precious and glorioufe a sacrament. Which among all the sacramentes, is of incomparable dignitie and vertue, for as moche as in the other sacramentes, the outward kinde of the thing, which is vsed in them, remayneth still in the own nature and substance, vnchanged: But in this moste highe sacrament of the aultare, the creatures

Rom. x.

tures, whiche be taken to the vse therof, as bread & wine, do not remaine still in their owne substance, but by the vertue of Christis word in the consecration, be chaunged and turned, to the very substance of the body and bloud of our sauiour Jesu Christe. So that although there appere the fourm of bread and wine, after the consecration, as did before, and to the outward senses nothyng semeth to be changed, yet must we, forsaking & renouncing the persuasion of our senses in this behalfe, giue our assēt onely to fayth, and to the playne worde of Christe, whiche affirmeth that substance there offered, exhibited, & receiued, to be the very precious body and bloud of our lorde, as it is plainely written by the Euangelistes, and also by saint Paule, where they entreating of the institution of this sacramēt, shew how our sauiour Christ, sitting at his laste supper, with his apostels, toke bread, & blessed it, and brake it, and gaue it to his disciples, and said: Take ye & eate. This is my body: And also whan he gaue the cup, he said: This is my bloud of the newe testament, which shalbe shed for many, for the remission of sinnes.

Mat. xxvi. Mar. xiiii. Luc. xxii. i. Cor. xi.

By these wordes it is plaine and euident, to al them, whiche with meke, humble, and sincere hart, wyll beleue Christes wordes, and be obedyente vnto fayth, that in the sacrament, the thinges that be therin, be the very body & bloud of Christ, in very substance. Which thinge, who so euer wyll deny, he denieth the very open and playne wordes of Christ, which can not be but true: for he is truth it self, and can not lie. Wherfore in this most high mystery, no

mã ought to reaſon ouer farre, noꝛ go about to com paſſe the wyll and woꝛke of god, by his weake ſenſe and ymagination: But we muſte with our further ſerching, giue firme aſſent and credence, vnto Chꝛiſtis almighty woꝛde, by the whiche heauen & earth were made, & not trouble our wittes, in laboꝛynge to compꝛehend the power and might of god, but rather (ſtedfaſtly giuing faith to his woꝛd) apply our hole will and affection, to atteine the fruit and pꝛofite of this moſt holy ſacrament, towardes our ſaluation, accoꝛding to thentent of Chꝛiſtes inſtitution: Who, of his ineſtimable mercy & loue towardes vs, willing that we ſhuld haue perfit hope, ſtrẽgth, comfoꝛt and ioye in hym, and that we ſhuld haue cõtinuall remembꝛance, of his moſt dere charitie, ſhewed towardes vs, in his death and paſſion, did inſtitute this ſacramẽt, as a parmanent memoꝛiall of his mercy, and the wonderful woꝛke of our redemption, & a perpetual fode & nouriſhement foꝛ our ſpiritual ſuſtentation, in this dangerous paſſage and trauaile of this wꝛetched life. It is therfoꝛe neceſſary, that in the vſing, receyuing, & beholdyng of this ſacramẽt, we haue harty remẽbꝛance, of our moſt louing & dere ſauiour Jeſu Chꝛiſt, that is to ſay, that we thinke effectuouſly of his moſt bitter paſſiõ, whiche he being ỹ loꝛd of gloꝛi, ſuffred foꝛ vs. And to bewaile our ſinnes, which were cauſe of ỹ ſayd deathe & paſſion, callynge mekely foꝛ grace & the mercy of god, which moſt abundantly is obteined, by the vertue & merite of the ſame paſſion. And thinking that our loꝛd, which gaue him ſelf in that maner foꝛ vs,

wyl

wyll not forsake vs, or cast vs awaye, but forgyue vs, if we truely repent, and will amende, & become faithfull seruantes to hym, whiche so derely hath bought vs, & paied for vs, neither golde ne yet siluer (as sainte Peter saith) but his owne precious bloud. Wherfore, seinge we be so bought, we muste know, that we be not our owne, ỹ is to say, We may not be at the libertie & wildnes of our owne flesche, nor we maye not be seruantes to the worlde, nor the deuil: but we must be seruauntes to our lord, & maister Jesu Christ, in all obediẽce vnto rightwisenes, & godlines, according to his wil & cõmandementes i.Pet.i.

Therfore when so euer we shall receyue or vse this holy sacrament, we must take hede, and haue reuerence to the maiestie therof, and beware that we come not vnworthely thervnto. For as saint Paul saith: He that eateth of that heauẽly fode, or drynketh of the cuppe of our lord vnworthely, that is to say, without due reuerence, faith, repentance, charytie, & the feare of god, he eateth & drinketh his owne dãnation, bicause he putteth no difference, betwene the body of our lord and other meates. And further truly, sense christen men ought to haue remembrãce of god, whensoeuer they go, to theyr bodely meate or drinke, & receiue it not without thanckes giuing vnto god (as saint Paule saith) whether ye eate or drink, or whatsoeuer ye do, do it in the name of our lord Jesu Christ: how moch more ought all christen men (whan they come to be fed at the table of our lorde, and to receiue this blessed and glorious sacrament) to haue special & entier deuotion, with most thãcke- i.Cor.xi. i.Cor.x.

full

full remembꝛance to god, foꝛ his goodnes, declared towardes vs, in the benefite of our redemptiō. And therfoꝛe amonges other names, this ſacrament is called Euchariſtia, that is to ſaye, the ſacramente of thankes and bleſſinge. Foꝛ as moche, as it ſetteth befoꝛe vs, and doth exhibite vnto vs, the very pꝛice of our redemption, and ſaluation, which is the body of our loꝛde that ſuffred and dyed foꝛ vs.

Furthermoꝛe here is to be noted, as touching the receyuing of this ſacrament, that although our ſauiour Jeſus Chꝛiſt, at the firſt inſtitution therof, in his ſupper, did miniſter it vnto his diſciples thā pꝛeſent, vnder both the kindes of bꝛead & wine: Yet that faſcion & maner of miniſtring is not ſo neceſſary to the receyuer, except it be to the pꝛieſt whan he conſecrateth, that without the due obſeruation of that waye, man myghte not receyue that bleſſed ſacrament, to his ſaluation. Foꝛ the benefite oꝛ hurt that cometh to a chꝛiſten man by receyuyng of this ſacrament, ſtādeth not in the faſcion oꝛ maner of receiuing of it, vnder one oꝛ both kindes, but in the woꝛthy oꝛ vnwoꝛthy receiuing of the ſame. Foꝛ he ye receiueth this ſacrament woꝛthely, vnder the one kinde, as vnder the fourme of bꝛead only, receiueth the hole body and bloud of Chꝛiſte, & as many and great benefites of Chꝛiſt, as he that receyueth it in both kindes. And therfoꝛe if any man ſhuld teache, that the lay people (which by the oꝛdinance & ancient cuſtome of the catholike church haue vſed to receyue this holy ſacrament in fourme of bꝛead only) be ſeduced, & ſo cauſe them to thinke, that the hole

body

body and bloudde of Chriſte were not comprehended in that only forme of breade, as well as in both the kyndes, this doctrine ought vtterly to be refuſed and abiected, as a peſtiferous and a dyuelyſhe ſchole. For ſurely ſcripture teacheth the contrarye. And alſo naturall reaſon, although it can not comprehende the hole myſterye of this ſacrament: yet herein it teacheth vs agreably with ſcripture, that the lyuely body can not be without bloudde, and ſo men ought to be ledde from that fonde opinion (if any ſuche be) bothe by that faythe and credite they owe to ſcripture, and in this poynt alſo by natural reaſon. Wherfore chriſten men ought not to grudge at this fourme and maner of receyuynge of this ſacrament vnder one kynde, vſed and allowed by the catholyke churche, bothe to auoyde that errour afore reherſed, and alſo for many other weighty cõſiderations, concernyng both the honor of the ſacrament, & the libertie and cõmoditie of the hole churche. And not only lay men, but alſo prieſtes (ſauing whan they cõſecrate) vſe to receiue this ſacrament none otherwyſe. Let chriſten men therfore, humbly apply them ſelfe, to put all erronious fantaſies (if any ſuch ariſe) cleane out of their hartes, and ſatiſfye theym ſelues with this, that whan they receyue this ſacrament worthely, thoughe it be but in one kynde, they loſe no part of the profite and benefite, promyſed by vertue of the ſayde ſacrament.

Wherfore conſidering (as is afore reherſed) the dignite and excellency of this ſacrament, we ought with all humblenes of harte and deuotion, to pre-

pare our ſelues, that we (vſynge accordyngely the ſame) may be partakers of ſuche fruite and grace, as vndoubtedly is offered and gyuen to all ſuche, as in due maner receyue this ſacrament. For they that ſo do, be made one with Chriſte, and dwelle in him, and he in them, as he ſayth in the .vi. chapiter of ſaint Johns goſpell, where he ſpeaketh alſo of this ſacrament: This is the breade whiche deſcended from heauen, that who ſo euer eateth therof ſhuld not dye. I am the liuely bread, whiche haue deſcende from heauen, if any ſhall eate of this breade, he ſhall liue euerlaſtingly. And then he declaring him ſelf, what he meaneth by the breade, ſaythe, as incontinently foloweth: And the breade, whiche I ſhall giue, is my fleſſhe, whiche I ſhall giue for the lyfe of the worlde. Whiche wordes be moſte comfortable, for the perfyte confirmation and eſtabliſchement of our fayth in this ſacrament: For as moche as they bothe certifie vs, that his very fleſche, bloudde, and body, is that meate, whiche we receyue in the ſacrament, and that alſo it preſerueth from deathe, and conferreth lyfe to all, whiche duely receyue it. For ſeynge it is the very body of our ſauiour Chriſt, which is vnited and knytte to his godhead in one perſone, and by reaſon therof, hath the very vertue and ſubſtãce of lyfe in it, it muſt nedes conſequently, by the moſt holy and bleſſed participation of the ſame, giue and cõmunicate lyfe alſo to them, that worthely receyue it: And it enducth them with grace, ſtrength, & vertue, againſt al temptation, ſinne, and death, & dothe moch eaſe, and relieue all the troubles diſeaſes and infir-

infirmities of theyr ſoule. For ſeynge the woman, which was diſeaſed with the fluxe of bloud(as it is wzitten in the goſpel) was healed, by touchyng the hemme of the garment of Chriſt, thzoughe the vertue whiche came from him: Howe moche moze ſhal they fynde remedy of the ſickines & malady of theyr ſoule, whiche with due reuerence and fayth receiue and eate the bleſſed body of Chriſte, and ſo be made lyuely temples of hym, dwellynge in theym, yea made as one fleſhe and body with him: For this heuenly meate is not tourned into our ſubſtaunce, as other cozpozall meate is, but by the godly operation therof, we be tourned towardes the nature of it, that is to ſay, of earthely, cozruptible, and ſynfull, we be made heauenly, ſpiritual, and ſtrong agaynſt ſynne, and all wyckednes. Matth.ix.

And further it is to be remembzed, that as in the receyuynge of this ſacrament, we haue moſt entier communion with Chriſte: ſo we be alſo ioyned by the ſame, in moſt perfite vnitie with his church, and all the membzes therof. And foz that cauſe amõges other, this ſacrament was inſtituted of our ſauiour Chriſte, in the fourme of breade, to ſignifie the vnitie, concozde, and charitie, that is betweene Chriſte our heade, and hys myſticall body the churche, and euery part and member therof one with an other. For as bread is made of many graynes oz coznes, whiche all make but one looke, ſoo ſhuld all true chryſten people, beyng many in number, yet be all one in faith and charitie, as ſaynte Paule ſaythe, we be one breadde and one bodye, all i.Cor.xi.

that be partakers of one breade, that is of this bleſſed ſacrament.

Fynally it is to be noted, that although Chriſt at the firſte inſtitution of this ſacrament, dyd conſecrate and giue it to his diſciples, at ſupper, after they had eaten the paſchal lambe, partly to declare that the ſacramentes and ſacrifyces of the old law, ſhuld from thensforth ceaſſe and take an ende, and partly, that by this ſacrament, being the laſt thing that he nexte before his deathe, lefte vnto his diſciples, the remẽbrance of him ſhuld be the more depely and effectuouſly imprinted in the hartis of them and of all other, that after ſhulde receyue the ſame: Yet (as ſaint Auguſtine ſaith) it was thought good to the apoſtles and the vniuerſall churche, beinge moued with the holy goſte, for the more honour of ſo high a ſacrament, and for the more reuerence and deuout receiuynge therof that it ſhulde alwayes be receiued of chriſten people, whã they be faſtinge, and before they receiue any bodily ſuſtenãce, except it be in caſe of ſyckenes or neceſſitie.

Wherfore conſydering the moſt excellent grace, efficacy, and vertue of this ſacrament, it were greatly to be wyſſhed and praied for, that al chriſten people, had ſuche deuotion thervnto, that they wolde gladly diſpoſe and prepare them ſelues, to the more often worthy receyuynge of the ſame. But ſeynge that in theſe laſte dayes, Charitie is wared colde, and ſinne doth abound, (as Chriſt ſaith in the goſpell that it ſhulde) yet if chriſten men wyll auoyde the great indignation of god, it ſhall be good for them

Mat. xxiiii

theym, whan so euer they receyue this sacramente them selues, or be presente, where it is ministred or vsed, as speciallye in the tyme of masse, to behaue them selfe reuerently, in pure deuotion and prayer, and not to talke or walke vp and down, or to offende their brethern, by any euyl example of vnreuerence to the sayde sacramente: excepte they wyll declare theym selfe to haue smalle regarde to our sauyoure CHRISTE, there bodyly present, of whiche vnreuerence and contempt may ensue, not onely spirituall punysshementes of god, by withdrawynge his grace from suche vngodly persons, but also bodyly and open scurge, as saint Paule sheweth to the Corinthians, That for the vnworthy entreatyng and vsynge of this sacrament, many amonges theym were weake, sicke, and dyed. i. Cor. xi.

The sacrament of matrimony.

AS touchynge the sacrament of matrimonye, and the institution therof, you shall vnderstande, that almighty god at the firste creation of man, considering of his infinyte goodnesse and wysedome, howe necessary it was, to couple and conioyne man and woman togither in mariage, as well for theyr mutual aide and comfort, and for the preseruation and contynuance of mankinde in lawfull succession, as also that the same generation myghte after the falle of mã, be exercised perpetually vnto the worldes ende,

without ſinne and offence towardes god, dyd conioyne Adam and Eue togither in mariage. And thã inſtituted matrimony, and conſecrated and bleſſed it by his holy woꝛd, as appereth in the boke of Geneſis, where is alſo deſcrybed the vertue and effycacy of the ſame, by theſe woꝛdes folowyng:

Gen. ii. Nowe this bone is of my bones, and this fleſſhe is of my fleſſhe, and therfoꝛe the man ſhall leaue his father and mother, and adhere and cleaue vnto his wife, and they ſhalbe two in one fleſhe and in one body.

By whiche woꝛdes it is ment, that by the vertue & efficacy of matrimony, rightfully, and by the auctorite of god contracted, the man and woman, whiche were befoꝛe two bodyes, be nowe vnited and made one body, durynge theyꝛ lyues, ſo that the huſband hath no power of his owne body, to vſe the ſame as hym lyſt, and with whom hym lyketh, but it is his wyues, and with her onely he maye vſe the acte of matrymonye. Noꝛ the wyfe hath any power of her owne body, to vſe it as her liſt, oꝛ with whom her liketh, but her body is her huſbãdes body, and with hym onely may ſhe vſe the acte of matrymony. And therfoꝛe the ſayde two perſons, ſo conioyned, maye not after be deuyded, foꝛ any affection to father oꝛ mother, oꝛ foꝛ any earthely thynge in the woꝛlde, but eche muſte adhere and cleaue to other, foꝛ as moche as they be nowe two perſones in one fleſſhe and in one body.

Secondly howe that almighty god, allowyng and appꝛouyng the ſaid inſtitution of matrymony, ſanctified and bleſſed it with his holy woꝛde immediately after Noes fludde, ſayinge vnto Noe, and his

his childzen in this wyse, Increase and be ye multi-
plied, and replenishe the earth. This institution of Gen.xi.
matrimonye thus allowed by god, vnto Noe and
his childzen, although it was a sufficient instructi-
on vnto them, & al their posteritie, howe to vse the
same in all puritie and clennes, to goddis pleasure
and his contentation: Yet god considerynge the na-
turall inclination of man to malyce and synne, dyd
afterwarde, further explycate and establysshe the
same, by his other lawes written, wherby god pro-
hibited, that any matrimony shuld be made in the
degrees folowyng, that is to say.

No man shal marry with his mother, his grā-
dame, his great grandame, and so vpwarde: ney-
ther may he marry with the wyfe of his father, his
graundfather, or his greate graundfather, and so
vpward: neyther any man may marry with the sy-
ster of his father, or of his mother, his graundfa-
ther, or his grandmother, and so vpwarde: neyther
maye any man marry with the wyfe of him, that is
brother to his father, his mother, his graundfa-
ther, his graundmother, and so vpwarde. And lyke
wyse euery woman is forbidden to marry any man,
within any degrees aboue reherſed. It is also fur-
ther forbydden, that any man shall marry with his
syster, whether she be his hole sister, or his half sister
begoten in mariage, or out of mariage: neither may
he marry with his brothers wyfe, nor with his wy-
ues syster. Whyche lawes of prohibition in ma-
ryage, althoughe they were not by expresse wor-
des of God declared at the fyrste institutyon of
matri

matrimonye, ne alſo whan the ſame was allowed after Noes flud, yet god dyd ingraue and impzint the ſame lawes in the hart of man, befoze they were wziten by Moyſes. And fozaſmoche as the natural lyght and knowlege of man, was not onely by oziginall ſynne, obſcured and blinded, but alſo in the moſt part of men, by the increace of ſynne and malyce, in longe continuaunce and pzoces of tyme almoſt periſſhed and extincte. In ſo moche that they coulde not perceyue noz iudge, what thinges were of theyz owne nature nought and deteſtable in the ſyghte of god, ne yet howe farre the naturall honeſtie and reuerence, whiche we owe vnto ſuche perſons as be nere of our kynne, oz alliance vnto vs, was extended: God therfoze wyllynge man to returne from darkeneſſe, commaunded his pzophete Moyſes, to pzomulgate and to declare by his wozd vnto the people of Iſraell, the ſayde lawes of pzohibition of matrimony in certayne degrees of conſanguinitie and affinitie, as is befoze mencioned. In the declaration of the whiche lawes of pzohibition, Moyſes ſo tempzed his wozdes, that it maye euidently appere therby, that not onely the Iewes, but alſo all other the people of the wozlde, were as moche and as ſtreyghtly bounden, to the continual obſeruation of the ſame lawes, as they were to the other mozall lawes of the ten commandementes.

Thirdely/ that the coniunction betwene man and woman in matrimony, doth not onely ſignifie and repzeſent the perfite and indiſſoluble coniunction and vnion of the nature of god with the nature of man, whiche was fulfilled, whan the ſecond perſon

perſon in trinitie, deſcendyng from his father, dyd take vpon him the very forme and ſubſtance of our nature, and ſo theſe two natures were vnited and knyt togither in one perſone: but alſo therby is ſygnified and repreſented, the ſocietie and coniunction in perfite and indiſſoluble loue and charitie betwene Chriſt and his church, that is to ſay, the congregation of al chriſten people. And this to be true ſaint Paule him ſelfe affirmeth in the fyft chappter of the epiſtle vnto the Epheſians. In whiche place the apoſtle myndynge to proue and perſuade, that all women, beyng married, oughte to loue, to reuerence, to honour, to obeye, to be ſubiecte vnto theyr huſbandes in all thinges, euen as the church is ſubiect vnto Chriſte: and lykewiſe that all huſbandes ought and be bounde to loue theyr wyues, euen as they loue theyr owne ſelfe and theyr owne bodies, and euen as Chriſte loueth the church his eſpouſe: He bringeth in the firſt inſtitution of matrimonye, as it was ordeyned by god in Paradiſe, and alledgeth the wordes of god as they be before reherſed: vpon whiche wordes the apoſtle inferreth and ſaythe. This coniunction of man and woman togither in mariage, wherby they are knytted, vnited, and made al one fleſhe and one body, Is the ſacrament, that is to ſaye, a myſtery and ſignification of that great and meruaylous coniunction, whiche is betwene Chriſte and his churche. For lyke as by vertue and efficacy of the fyrſt inſtitution of matrimony, the huſbande and the wyfe be made to be but one body, wherof the huſbād is hed: Euen ſo Chriſt

doth knytte and vnite, conglutinate and make his churche to be one body with him, whereof he is the very head. By the whiche wordes of ſaint Paule, it appereth not onely what is the vertue and efficacy of matrimony, in the vnitinge and incorporatynge of two bodies in one, but alſo that it doth ſignifye this other coniũction, which is betwene Chriſt and his churche. And that this coniunction betweene Chriſt and the churche, is the very ſelfe thing, whiche is ſignified and repreſented by the other coniunction of man and woman in mariage. For thoughe ſaint Paule vſed in this place, other argumentes & perſuaſions, taken of the lawe of nature, to enduce maried pſons, the one to loue the other, ſaying that men naturally do loue and nouriſhe their owne bodies and their owne fleſſhe: Yet he vſeth this as a reaſon of great efficacye, to perſuade his purpoſe, that is ſo ſay, that all huſbandes and wiues ought ſo to vſe them ſelues, the one to the other, that their matrimony and all theyr workes and affections in the ſame, myght and ſhuld correſponde, and be cõformable and like vnto that moſte holy thing, whiche is ſignified and repreſented thereby, that is to ſay, vnto that ſpirituall coniunction, whiche is betwene Chriſt and his eſpouſe the churche. And that therfore eſpecially, the man ought and is bound to loue his wife, and the wyfe to loue and obeye her huſbande in all thinges, leſt by doinge the contrary, they ſhuld make their matrimony vnlike to the thing that is ſignified therby.

And thus was matrimony not onely inſtituted by

by god, sanctified by his worde, and dignified by his lawes, euen from the beginning of the worlde: But also Christ him selfe did accept, approue, and allow the same in the newe testament, aswel by his worde, as also by his sundry workes and dedes testifienge the same: In so moch that he being inuited to a certain mariage, made in Cana a towne of Galile, did vouchesafe, not onely to come thyther, & there to honour the said mariage with his corporall presence, and with the presence also of his blessed mother and his holy apostles: but there he began also, by tournyng of water into wyne, first to worke myracles, & to manyfeste his glory vnto the worlde. And afterwarde in one other place whan the pharisees came vnto hym, & demanded, whether a man might laufully be diuorced from his wife for euery cause: Christ putting the said pharisees in remembrance of the first institution of matrimony sayd vnto them: Haue you not red, how that god whiche created all thynges in the beginnyng, did also forme and create man and woman, & said these wordes: Therfore the man shal leaue his father and mother, and shal adhere and cleaue vnto his wyfe, & they shalbe two in one flesshe & one body: Wherfore vnderstand you (saith he) that sith man & woman conioyned in matrimony, be by goddis ordinance but one flesshe and one body, they shuld not afterward be separated or diuorced one from the other. And vnderstande you also that it is not laufull for any man, to separate and diuide those persons a sunder, whiche by goddis worde and his will and power be conioyned to-

Ioan. ii.

Matt. xix.

 gether

gither. And whan the pharisees replying therbnto sayde: Why than dyd Moyses commaunde bs, to make a lybell of diuorce, and so to departe and separate our selues from our wyues? Christe answered them and said. Moises consydering the hardenes and obstinacy of your hartes, dyd permit and suffre you so to do. Howe be it I say bnto you, that it was not so at the beginnynge, that is to say, it is cleane contrary to the godly institution and natural order of the lawes of matrimony, as it was instituted by god at the beginning, that any mã married, shulde be diuorced from his lawfull wyfe, and be set at libertie to marry. And therfore I say again bnto you, that who so euer doth forsake his laufull wyfe, onles it be for adultery, commytted by her, and mary an other, I say he commytteth adulterye in so doinge, And likewyse what woman soo euer doth forsake her lawfull husbande, and marrieth an other, she also committeth adultery, and the man also that marrieth her offendeth in like maner.

These wordes of Christe euydently declare his sentence in the approbation of the instytution of matrimony, made at the beginning of the worlde, and that it is Christes wyll and commaundement, that the people of god shulde folowe and conforme theyr doinges bnto the lawes of matrimonye than made, & shuld observe the same in such purity & santimony, as it was fyrst ordeyned, without separatiõ or diuorce, & that bnder the peine of damnation.

And here also is one thing specially to be noted, that in these wordes of Christe, (That, whiche god

hath

hath conioined, man may not separate) is declared the infinite benignitie and goodnes of god towardes vs, in that he hathe not onely conioyned our fyrste progenitours Adam and Eue togyther in mariage, wherby he gaue vnto vs the originall beginninge of our procreation, but that he dothe also euer syth that tyme, continually assiste man and woman, and worketh with them in this cõiunction of mariage, and is the very authour of all matrimonies, which be laufully made betweene man and woman. And therfore saint Paule saith: Honorabile coniugium in omnibus, & thorus immaculatus, that is to say, Matrimony is honourable in all, and the bedde vndefiled. Hebr. xiii.

Another thing also is to be noted, that not only the act and procreation, whiche els of it self were vnlawfull, is by this sacrament made lawfull: but also that the good bryngyng vp of chyldren, borne in matrimony, is so wel accepted of god, that vnto it as vnto other good workes, doone in faythe by grace, is promysed life euerlastyng, accordynge to the wordes of saint Paule, where he sayth: The woman was seduced and blynded by the serpent, and soo synned dayly, but she shalbe saued by procreation and bryngyng forth of children, if the same doo persseuere and continue in faith and loue towardes god, and in holynes and temperance in their actes and dedes. And as this is spoken of the woman, so it is also veryfied in the man, doing his duetie lykewyse, as is required of the woman. i. Tim. ii.

Finally it is to be consydered, how in matrimony be cõmẽded specially thre good thinges, al which

they that contracte matrimony, ought to remembre and regarde: Fyrst of al, the thing it selfe, whiche is signified therby, whiche as is sayde before, is the hygh, the myghty, and incomprehensible worke of god, in the coniunction of Christe and the churche together, wrought by hym to our singular benefite and euerlastynge saluacion. And that therfore the man & wyfe ought to liue together in perfite vnitie and concorde, & to loue eche other as their owne bodies, and to vse the same in all cleanneſſe, puritie, and honour, euen as Christe him selfe loued his espouse the churche, and suffered all afflictions and peynes to make her glorious and voyde from all maner of spotte or wrinkle of vncleanneſſe. Whiche matter saint Paule moste godly declareth in his epistle to the Theſſalonias, where he writeth in this maner. I pray you brethern, and instantely desyre you, for our lorde Jesu Christis sake, that lyke as ye haue herde heretofore of vs, howe and in what maner, you shuld go forward, & please god, so ye do procede in the same, and that after suche sorte and maner, that you may continually profitte and encreace therin. You remembre, I doubte not, what preceptes and commandementes I haue giuen vnto you in tymes past, in the name of our lord IESV CHRIST: And now in lyke maner, & in his name also I say againe vnto you, that the wylle and cõmaundement of god is, that you shoulde sanctify your selfes, that is to saye, that you shuld absteyn from all maner of fornication, and that euery one of you shulde vse and keepe the vesselle of his bodye

Ephe. v.

& The. iiii.

dye, in holynesse and honour, and not in desyre of carnall concupiscence, lyke as the Gentyles doo, whiche know not god, and that no man shuld craftyly compas and circumuent his brother, to obtein his flesshely lustes: For almighty god taketh vengeance vpon all suche people, as do commytte any of those thinges. Knowe you also, that god hath not called vs to vncleannes and fylthynes of lyfe, but vnto holines and santimonie. And therfore I do exhorte you all, and in the name of god commaunde you, to eschue all fornication and adultery, all vncleannesse and carnall concupiscence, all fylthynes and vnpure lyuynge in flesshely lustes of the body. And I saye further, that who so euer despyseth and breaketh these my commandementes, doth not despise me, but despiseth god: For they be his commaundementes, whose spirite ye haue receyued.

The seconde good thyng, which ought to be remembred in the said sacrament, is the faith and mutuall promyse, made betwene the husbande and the wyfe, contoined in laufull matrimony, wherby and by the vertue of the sayde sacrament, the persons so laufully conioyned, be bound eche one to kepe promyse with the other, accordyng to such trust and cõfydence, as eche had in the other, and expressed by wordes in the same contracte, whiche promise god dyd assiste and ratifie, and is now partie therunto: so that the breach of that promyse and faith, is now a high and displeasant offence vnto almyghtie god. lyke as the obseruation and keping therof, is in the syght of god, pleasant, acceptable, and meritorious

and

and the knotte also and bonde of matrymony, contracted betwene the sayde persons, is made therby to be indissoluble. Trouthe it is, that if in any mariage, it may appere, and be duly proued, that there is suche insuffycient impediment, by the lawes of god, or by the lawes of the realme, that the same matrymony was at the beginning vnlauful, & of none effect: in that case, the church may and ought, to diuorce the same persons so vnlaufully contracted, & declare, that suche matrimony is vnlauful, and the bonde therof, to be of no strengthe or efficacie, bycause it was neuer good from the beginnynge. Notwithstandyng, in mariages laufully made, and according to the ordinance of matrimonye, prescribed by god and the lawes of euery realm, the bond therof can not be dissolued, duringe the liues of the parties, betwene whom such matrimony is made.

The thirde good thyng to be consydered and obserued in matrimony, is the child that cometh of maryage, and the good and vertuous education and bryngynge vp of the same. Whervnto all maried men & women ought to haue a speciall regard, and to folowe therin the example of Thoby, which taught his sonne from his infancie, to loue & dread god, & to flee & absteyne from all maner of sinne, for goddis sake. For surely if the fathers and mothers be negligent in good bringing vp of their children in their youth, and suffer them to falinto folies and synne, in defaut of due correction and chastisement of them for the same: no doubte they shal aunswere vnto god for it, as it appereth by the greate stroke

Tobi. iiii.

and

punyshement of god, whan he dyd sodaynly strike Ely vnto death, bicause that he knowinge his chil= dren to do amysse, did not punyshe them therfore. i. Reg. ii. & iiii.

And therfore let all parentes emply theyr dili= gence and busy cure, to educate and instructe their children, by al meanes in vertue & goodnes, & to re= strain them from vices, by cõuenient discipline and castigation, according to the saying of the wise mã: withdraw not thy iust discipline frõ thy chyld, for if thou do so, he wyll fall into sundry inconueniences, and so finally shalbe lost & vndone. Wherfore spare not to chastise thy childe with the rodde, and so do= ing, thou shalt delyuer his soule from hell. And cõ= cerninge the childes duetie towardes the father, it shalbe declared hereafter in the commandementes. Pro. xxiii.

The sacrament of Orders.

As concerning the sacrament of Orders, it is to be vnderstãd, that order is a gift or grace of mynistra= tion in Christis church, giuen of god to christen men, by the consecration & imposition of the bishops handes vpon them. and this sacrament was conferred and gyuen at the be= gynning by the apostles, as it appereth in the epi= stle of saint Paule to Timothe, whom he had orde= red and consecrate preste, where he saythe thus: I do exhorte the, that thou do styre vp the grace of god, the whiche is gyuen the by the imposition of my han= des. And in an other place he doth monish the same ii. Tim. i.

Timothe, and put hym in remẽbrance of the tome of
ministery, that he was called vnto in these wordes:
1. Tim. iiii. Do not neglect the grace, whiche thou hast in the, and
the whiche is gyuen the through prophecy, and with
imposition of handes, by the authoritie of priesthode.
Wherby it appereth, that saint Paul did consecrate
and order priestes and bishops by the imposition of
his handes. And as the apostles them selues, in the
beginninge of the churche, dyd order priestes and
byshops: So they appointed and wylled the other
byshops, after them, to do the lyke, as saynt Paule
manifestly sheweth in his epistle to Tite, sayinge
Tit. i. thus: For this cause I leste the at Crete, that thou
shuldest ordeyne priestes in euery citie, according as I
haue appointed the. And to Timothe he saythe: Se
1. Tim. v. that thou be not hasty, to put thy handes vpon any mã

And here is to be noted, that althoughe this
forme before declared, is to be obserued in gyuyng
orders: yet there is no certaine rule prescribed or li-
mitted, by the word of god, for the nomination, ele-
ction, presentation, or appointing of any such eccle-
siasticall mynisters: But the same is holy left vnto
the positiue lawes and ordinances of euery christẽ
region, prouyded and made, or to be made in that
behalfe, with the assent of the prince and ruler. And
as concernyng the office and duetie of the sayde ec-
clesiastycall mynisters, the same consysteth in true
preachynge and teachyng the word of god vnto the
people, in dispensyng and ministring the sacramen-
tes of Christe, in consecratinge and offerynge the
blessed body and bloud of Christe in the sacrament

of

of the aulter, in losing and assoylyng from synne, suche persons as be sozy and truly penitent foz the same, and excommunicatynge suche as be gyltie in manyfest crimes, and wyll not be reformed otherwise, and finally in prayng foz the hole churche of Chzist, and specially foz the flocke committed vnto them. And although the office and mynysterye of prestes and byshoppes, stande chiefly in these thinges before rehersed: yet neither they noz any of thē, may exercise and execute any of the same offices, but with such sozt & such limitation as the ozdinances & lawes of euery chzisten realme, do pnyt and suffer.

And bycause it is not mete, that this so chargeable a cure, shuld be committed to euery man, that peraduenture, ambiciously wolde desyze it: Therfoze saynt Paule dothe diligentely set out to his disciples Timothe and Tite, the conuersation, learnyng, conditions, and qualities of them that shuld be admitted to the mynistery of prestlhode, wzitting in this maner: A bishop oz a priest ought to be blamelesse, as the stewarde of god, not wylfull, not angry, no dzunkarde, no fyghter, not gredy of fylthy lucre, but giuen to hospitalitie, liberal, discrete, sobze, rightuous, deuout, temperate, and continent, and such one as holdeth the true wozde of doctrine, that he may be able to exhozt with holsom lernyng, and to repzoue them that saye against it. Thus we haue shoztly touched fyzst, the ozdzinge of prestes and bishoppes: Secondly, their ministery office and duetye, with the charge & cure belonging therbnto, and finally the qualities and conditions required in the same.

i. Tim. iii. & Tit. i.

And for as moche as it is an olde hereſie of the Donatiſtes, condemned in the generall counſelles, to thynke that the worde of god, and his ſacramentes ſhuld be of no efficacy, ſtrength, or vertue, whã they be miniſtred by euyll men, it is to be remẽbred, that accordyng to the ſaiyng of ſaint Gregory Nazianzene: Lyke as there is no differẽce betwene the ſelfe ſame image or fygure of any thyng imprinted with a ſignet of golde, and a ſignet made of yron, or of wodde, or any other biler mattier: euen ſo the worde of god, and the ſacramentes of god mynyſtred by an euyll and noughty man, be of the ſelfe ſame bygour, ſtrength, and efficacie, as whan they be miniſtred by a man of excellent vertu and goodnes. The cauſe and reaſon whereof is, for that the prieſtes and byſhops, although in the execution of their office and adminiſtratton, they do vſe and exercyſe the power and auctorytie of god, commytted vnto them: yet they be not the principall cauſers, nor the ſufficient, or of them ſelues the efficient cauſers or gyuers of grace, or of any other ſpirituall gyfte, whyche procedeth and is gyuen of god, by his worde and his ſacramentes. But god is the only principall, ſufficient, and perfite cauſe of all the efficacy of his worde, and his ſacramentes, and by his onely power, grace, and benefites it is, that we receyue the holy goſte, and his gracis, by the office and adminiſtration of the ſaid prieſtis and biſhoppes, and the ſayde prieſtes and byſhoppes be but onely as officers, to execute and miniſter with their handes and tongues, the outwarde and corporall

thinges

thynges, wherein god worketh and gyueth grace inwarde, accordynge to his pacte and couenaunt, made with and to his espouse, the church. And this also Chrisostome affirmeth the. lxxxv. homily vpon saynt John, where he saith in this maner: what speake I of priestis, I say that neyther aungel nor archangell can giue vs any of these thinges, whiche be gyuen vnto vs of god, but it is the father, the sonne, and the holy goste, whiche is the effectuall cause of all these thynges, the priest doth onely put to his handes, and his tongue. And in this poynt saynt Ambrose also agreeth, with the sayde sayinges of Chrisostome wrytyng thus. The priest layeth his handes vpon vs, but it is god, that gyueth the grace, the priest layeth vpon vs his belechynge handes, but god blesseth vs with his mighty hande. The byshoppe consecrateth an other byshoppe, but it is god that gyueth the worthinesse. Wherfore we must always thynke and beleue, that the vertue and efficacie of the word of god, and his sacramētes, consisteth and dependeth, in and vpon the commandement, ordinance, power, and auctoritie of god onely, and that neyther the merites or worthynes of the ministers, be they neuer of suche excellencie, do gyue them theyr auctority, strength, or efficacie, neyther yet the malyce, nor corrupte lyuynge of them, be it neuer so euyll, can frustrate or take away from the sayde worde or sacramentes, their said power, authority, strength, or vertue.

Moreouer as touchynge the order of deacons we rede in the actes of the Apostles, that they were Act. vi.

ordered and inſtituted by the ſame apoſtelles, by prayer and impoſition of their handes vpon them. And as for the qualities and vertuous conuerſation, whiche be required in them, ſaynte Paule letteth them out in his epiſtle to Timothe, in theſe

1. Tim. iii. wordes: Deacons oughte to be chaſte, not double tounged, no drunkardes, not gredy of fylthy lucre, hauynge the myſtery of faythe in a pure conſcience.

And their office in the primitiue churche, was partly in myniſtrynge meate and drynke, and other neceſſaryes, to poore people founde of the churche, partly alſo in myniſtrynge to the byſchoppes and prieſtes, and in doing theyr duetie in the churche. And of theſe two orders onely, that is to ſaye, prieſtes and deacons, ſcripture maketh expreſſe mencion, and howe they were conferred of the apoſtels by prayer and impoſition of theyr handes. And to theſe two, the primitiue churche did adde a conioyn certain other inferiour and lower degrees, as ſubdeacons, accolites, exorciſtes, with diuerſe other, of the whiche mention is made of bothe of the moſt auncient writers, that we haue in the churche of CHRIST, after the apoſtelles, and alſo in diuerſe olde counſayles, and namely in the fourthe counſayle of Aphrike, in whiche ſaynte Auguſtine was preſent, where as all the kyndes of orders, whiche were than in the churche, be reherſed, and alſo with what rites and ceremonies, they were cõferred and giuen at that time. And thus by ſucceſſion from the apoſtles time hath Order continued in the church and hath euer beke called and counted for a ſacra-

ment

ment, as it may appere by dyuers other auncient writers, and speciallye by saiute Augustine, where he wryteth thus, speakynge bothe of the sacrament of baptisme, and of order: Eyther of them (saythe he) is a sacrament, and eyther of them is gyuen to men, by a certayn consecration, the one whan a mā is baptised, and the other, whan he is ordered, and therfore neyther of them both, may be iterate or repeted in the catholyke churche of Christe.

And where as we haue thus summaryly declared, what is the office and ministration, whiche in holy scriptures hath ben committed to bysshoppes and prestes, and in what thinges it consysteth, as is afore rehersed, leste peraduenture it myghte be thoughte to some persones, that suche authorytes, powers, and iurisdictions, as patriarches, prymates, archebysshoppes, and metropolitanes, now haue, or heretofore at any time haue had iustly and laufully ouer other bysshoppes, were gyuen theym by god in holy scripture. We thynke it expedyente and necessarye, that all men shoulde be aduertised and taught, that all suche laufull powers and authorities of any one bysshoppe ouer an other, were and be gyuen to them, by the consent, ordynaunce, and posytiue lawes of men onely, and not by any ordynaunce of god in holy scripture. And all other power and authoritie, whiche any bysshoppe hath vsed or exercysed ouer an other, whyche hathe not benne gyuen to hym by suche consente and ordynaunce of menne, (as is afore sayde) is in verye deede noo laufull power, but plaine vsurpation

and

and tyrannye.

And therfore where as the byſhoppe of Rome hath heretofore claymed & vſurped, to be head and gouernour of all prieſtes and byſhops of the hole catholyke churche of Chriſte, by the lawes of god: It is euydent, that the ſame power is vtterly fayned and vntrue, and was neither gyuen to hym by god in his holy ſcripture, nor alowed by the holy fathers in the auncient generall counſels, nor yet by the conſent of the hole catholyke churche. For it is playne, that Chriſte neuer gaue vnto ſaint Peter, or to any of the apoſtels, or theyr ſucceſſours, any ſuche vniuerſall authoritie ouer all the other. But he ſet them all indifferently, and in lyke power, dignitie, and authoritie, as it dothe euidently appere in all ſuche places, where any authoritie is gyuen to them by Chriſte. And alſo by ſainte Paule, in his epiſtle to the Galathians, where he compareth him ſelfe to James, Peter, and Johñ, whiche were the moſt notable emonge the apoſtles, affirminge hym ſelfe to be equall in authoritie with them. Gala. ii.

And as concernyng the moſt auncient and moſt famouſe holy generall counſayles, it is euydent, that they gaue the byſhops of Rome, no ſuche authoritie, for in them be dyuerſe actes and decrees, playnely teſtifieng the contrary.

As fyrſt in the former counſaile of Nece, emonge other, there is one decree, that the patriarches of Alexandria, & Antiochia, ſhuld haue like power ouer the countreys about thoſe citees, as the byſhoppes

of

of Rome, haue had ouer the coũtreis about Rome.

Also in the counsayle Mileuitane, in whyche coũsayle saint Augustine was present, and subscri=bed to the same, it was decreed, that if any clerke of the countreys of Aphrike, wolde appeale out of A=phrica, vnto any byshoppes beyonde the sea, that suche a one shulde be taken through out all the coũ treys of Aphrica, as a person excommunicate.

Moreouer in the generall counsayle Constan=tinopolitan the fyrste, it was lykewyse decreed, that euery cause and controuersy betwene any persons, shulde be determined within the prouinces, where the matters dyd lye, and that by the byshops of the same prouinces. And also that no bishops shuld ex=ercise any power out of his own dioces or prouince, And this was also the mynde of the holy doctour and martyr saint Cipriane, and of the other holye fathers of Aphrica, before the tyme of any generall counsayle.

And for the better and more playne and assured confirmation, that the byshop of Rome hath no su=che vniuersall authoritie, neyther by goddis lawe, ne yet by any ordinances of any ancyent catholike counsail: It is to be considered, that in the .vi. great counsayle Carthaginense, the bishop of Rome sent his legates to that counsail, to alledge and vendi=cate his vsurped primacy, and by title of the same, to defende and maynteyne the receiuing of appeles made vnto hym of causes and controuersies com=menced in Aphrike, bicause the hole counsayle had

by theyr decree, prohibited & forbidden before, al ſuche appeles to any foreyn byſhop. In the entreting and debating of which matter, the byſhop of Rome for his title alleged only a canon, made (as he pretended (in the firſt Nicene counſayle, The byſhops of Aphrica denieng any ſuch canon to be made. For triall wherof, meſſangers were ſent to the patriarches ſees of the orient, to make ſerche for the hole canons of that conſayle. And finally after long & diligent ſerche, whā the hole canons were brought forthe from thenſe, ther was no ſuch canon emonges them, as the byſhop of Rome for his layde title had alleged.

Wherupon two thinges are to be noted, as euydent by the premiſſes. Firſte that the biſhoppe of Rome hath no ſuch primacy, nor any ſuch can challenge by any wordes in ſcripture: For than the biſhop of Rome wolde at that tyme by his legates haue alleged it, and the great multitude of ſo many fathers, as were aſſembled in that Aphrican counſaile (of whō ſaint Auguſtine was one) were ſo well & profoundly lerned in holy ſcripture, that no ſuche thing (if it were there) coulde haue ben hidde vnto them. And alſo they were ſoo good and vertuouſe, that if they had knowen it there, they than wolde haue made no acte before to the contrary: nor yet at that tyme, ſo ernеſtly and extremely refuſed it.

The ſeconde thinge to be noted as euident by the premiſſes is, that the biſhops of Rome, haue no ſuche power giuen them by any auncient generall counſayll. For they at that tyme of this Aphricane coun-

counsaile, wold than haue alleged it, where in dede they alleged none, but a pretensed canon of the first Nicene counsaile, which after great triall & serche, as is afore sayde, coulde neuer be founde in the autentikes. And that chapitre autentique, which of al the canons of that counsayle moste concerneth the bishop of Rome, maketh directly & playnly against the saide pretensed vniuersall primacy, giuynge (as is saide before) to other patriarches, lyke and equal authoritie in theyr countreys as bisshops of Rome had, and vsed than in the countreis about Rome.

Thyrdly that the bishops of Rome had no such vniuersall primacy giuen vnto them by the cõmon consent of the hole catholik church, it well appereth in that ỹ dyuers patriarches & archebyshops haue of ancient tyme refused, to owe vnto them any such subiection, as they by colour of an vniuersal primacy challenged & required ouer them. As the patriarches of Constantinople, & other of the easte, & tharchebyshops of Rauenna, Millan, & such other. And also Agatho him selfe being bishop of Rome, longe after the .iiii. fyrst vniuersall counsailes, in his letters sent vnto the emperour, concernyng a general consayle to be holden at Constantinople, playnely declareth and confesseth his primacy to extend only to the bishops of the weste & north partes: And that in such wise, as it is euydent, that at that tyme the bishops of Rome, neither by the wordis of scripture, nor by any decree of ancient generall coũsels, nor by the cõsent of the hole catholike churche, had any such vniuersall primacy, as he nowe requireth.

And yf the byſhops of Rome, wyll allege any later counſayles, for theyr pretenſed vniuerſal primacy, as the counſailes of Conſtance, Baſill, and Florence: It is manyfeſt and open, that the counſailes of Baſill and Conſtance were in the tyme of ſciſmes, and they which were there deuided into factions, after the fauour of theyr princis, which princis were alſo deuided, ſome fauouring the one part of the ſciſme, ſome the other, And the great part of the lerned men that were there, were of this later inſtitute religious, and therfore obſequente to the pleaſure and wyll of the byſhoppes of Rome, and brought vp onely in this later ſcolaſticall doctrine, and lytell exerciſed or lerned in the holy ſcriptures, or in the olde auncient doctours, and writers. And bothe of thoſe counſayles were dyſſolued and broken vp, without any perfit ende or concluſion. And ſith that time, the canons pragmaticall of theſe two counſayles, be no where vſed, nor yet alleged, as to be of effecte, by the authoritie of thoſe counſayles. And as to the counſayle Florentine, ouer and beſides, that the greateſt parte of lerned men there were ſuche, as we ſpake of before, the conſent alſo in this matter, of the Orientalles and Grecians that were there, ſeemed to the hole countreyes that ſent them, ſo farre bothe againſt ſcripture, and generall counſayles, and theyr auncient holy writers, that they forthwith ſhewed them ſelues ſoo moche diſcõtent with that cõſent of theyr ambaſſadours, that they then neyther wold receiue the determination, concernyng the vniuerſall primacy of the biſchoppe

shop of Rome, neither sithe that tyme coulde be induced to agree to the same.

And thus by all those thinges before rehersed, it playnly appereth, that the byshops of Rome, claiming this pretensed vniuersall primacie, do yet not onely without any grounde of holy scripture, and without any consent of the hole catholike churche, but also contrary to the determinatton and decrees of suche generall counsayles, as the bisshoppes of Rome, these many hundred yeres vnto this day, in theyr creation do solemnely and expressely profesle to kepe & obserue. For as it appereth by their owne lawes and actes from tyme to tyme, euery byshop of Rome, whan he is created, doth openly & solemnly profesle, that he shall inuiolably obserue & kepe all the canons of the first. viii. generall counsayles amonge the whiche be the canons before rehersed, plainely repugnant and contrary to his sayde pretensed vniuersall primacy.

Fynally this beynge manifestly declared and proued, that the byssbops of Rome, hath not iustly and laufully any such vniuersall power ouer the byshoppes and clergy: all wyse men may easily perceyue and see, that they may moche lesse clayme to haue the hole monarchye of the worlde, and suche authoritie ouer all princes and kynges, that they may therby depose them from theyr realmes, dominions, and seignouries, and transferre and gyue the same vnto such persons, as them liketh: Where as the scripture dothe teache and commaunde the contrary, that is to saye: That all christen people,

as well pꝛieſtis and biſhops,as all other, ſhulde be obedient vnto pꝛincis & poteſtates of the woꝛlde. Foꝛ the truth is, that god conſtituted and oꝛdeined the authoꝛitie of chꝛiſten kinges and pꝛinces, to be the moſt high and ſupꝛeme, aboue al other powers and officers in this woꝛld, in the regiment and gouernemēt of their people, and cōmitted vnto them, as vnto the chiefe heades of their cōmon welthes, the cure and ouerſight of al the people, which be in their realmes,and dominions, without any exception: And to them of right, and by goddis cōmandement, belongeth not only to pꝛohibite vnlaufull violence, to coꝛrecte offendours by coꝛpoꝛall death, oꝛ other punifhment,to conſerue moꝛall honeſty amonge theyꝛ ſubiectes, accoꝛdynge to the lawes of theyꝛ realmes,to defende iuſtice,& to pꝛocure the publike wele & cōmon peace & trāquillitie in outward & earthly thinges :But ſpecially and pꝛincipally to defende the faith of Chꝛiſt,and his religion,to conſerue and mainteyn the true doctrine of Chꝛiſt,and all ſuch as be true pꝛeachers and ſetters foꝛth therof,& to aboliſhe al abuſes,hereſies,and idolatries, and to puniſhe with coꝛpoꝛal peines,ſuch as of malice be the occaſion of the ſame: And finally to ouerſee and cauſe that the ſaid biſhops & pꝛiſtes,do execute their paſtoꝛall office truely & faithfully,& ſpecially in thoſe pointes,which by Chꝛiſt and his apoſtels, were giuen and committed vnto them,and in caſe they ſhall be negligent in any parte therof, oꝛ wold not diligently execute the ſame, to cauſe them to redoube and ſupply their lacke,And if they obſti

nately

nately withstand their pꝛincis kynde monition, and wyll not amend theyꝛ fautes: than and in such case to put other in theyꝛ roumes and places. And god hath also cõmaunded the said bishops & pꝛiestis, to obey with all humblenes & reuerence, both kinges and pꝛincis, and gouernours, and all their lawes, not beynge contrary to the lawes of god, what so euer they be, and that not onely propter iram, but also propter cõscientiã, that is to say, not only foꝛ feare of punishment, but also foꝛ discharge of conscience. Wherby it appereth well, that this pꝛetended monarchy of the byshop of Rome, is not foũded vpon the gospell, but it is repugnant therunto.

And therfoꝛe it appertaineth to chꝛisten kinges and pꝛincis, foꝛ the discharge of theyꝛ office, & dutie towarde god, to endeuour them selues to reformme and reduce the same agayne vnto the olde limittes and pꝛistine estate, of that power, which was gyuen to them by Chꝛist, & vsed in the pꝛimatiue churche. Foꝛ it is out of doubt, that Chꝛistis faith was than most firme and pure, & the scriptures of god, were than beste vnderstande, and vertue dyd than most abounde & excel. And therfoꝛe it must nedes folow, that the customes and oꝛdynaunces than vsed and made, be moꝛe confoꝛme and agreable vnto the true doctrine of Chꝛiste, and moꝛe conducynge vnto the edifieng and benefite of the churche of Chꝛist, than any customes oꝛ lawes vsed oꝛ made by the byshop of Rome, oꝛ any other addicted to that see and vsurped power, sith that tyme.

And therfoꝛe where as the kynges most royall

maiesty

maieſtie, cõſidering of his moſt excellent wyſedom, not only the notable decay of Chriſtis true and perfite religion, emonges vs, but alſo the intollerable thraldome captiuitie, and bondage, with the infynite dangers and preiudices, which we his ſubiectes continually ſuſteyned, by reaſon of that longe vſurped and abuſed power, whiche the byſhops of Rome were wõt to exercíſe here in this realm: hath now of his moſt godly diſpoſition, and by the conſent of his nobles ſpirituall and tempozall, by auctozitie of the hole parliament determined, no longer to ſuffer the byſhop of Rome, to exercyſe any part of his vſurped iuriſdiction here within this realme, but clerely to delyuer vs from the ſame, and reſtoze vs agayne vnto our libertie.

Surely we haue great cauſe, moſt ioyfully and thankfully to enbzace and accept the ſaine, conſyderyng that therby no preiudice is done to goddis wozde oz his ozdinaunces. Foz as we haue ſhewed and declared befoze, it was by princis ſufferaunce onely, that the byſſhop of Rome, exercyſed any ſuche iuriſdiction within this realme, and not by the authozitie giuen vnto him by Chriſte. And as foz the byſhop of Rome he can not pretende him ſelfe no moze to be greued oz iniuried therwith, thã any of the kynges officers might wozthily thinke, that the kynges hyghnes ſhulde do him wzonge, in caſe he ſhulde vpon good cauſe, remoue him from his roume and office, and commytte it to an other. And as foz vs the kynges faythfull ſubiectes, we ſhall vndoubtedly receyue and haue therby ſyngular welth

welth and commoditie, as well spiritually to the edifieng of our soules, as corporally to the increase of our substance and richesse. The which how moch it was impaired & decayed continually, from tyme to time, by the great exactions of the byshoppes of Rome, and suche treasures as wente yerely out of this realme to his coffers, for annates, annuities, and exemptions, pardons, and suche other vnlawfull exactions, we doubte not, but all men indued with any witte and zeale to the welthe of this our countrey, do right well perceiue and vnderstande, and accordingly with hart and minde, wil not onely pray for the kynges highnes and his preseruation, by whose occasion this lighte came fyrste vnto vs, but also firmely and constantly stycke to those lawes, wherby we haue so moche ease of wrongfull exactions and abuses, and also our prince & kynge now enioieth most rightfully his iust title, with restitution of his royall and imperiall dignitie and princely gouernance.

The sacrament of Confirmation.

WE reade in holy scrypture / how the apostels, in the beginnyng of the churche, although they dyd certainly knowe and beleue, that al suche as had duely receyued the sacrament of baptisme, were by vertu and efficacie therof, perfitely regenerated in Christ, perfitely incorporated and made the very members

of his body, and had receyued full remission of their sinnes, and were indued with graces and giftes of the holy goste, yet they went vnto the people, after they were baptised, and so by their praier and imposition of their handes vppon them, the holy goste was giuen and conferred vnto them. And the saide people did speake diuers languages, and prophecied, wherby not onely they, whiche had receyued baptisme and professed Christ, were the better confirmed and establysshed in Christis religion, & made more constant to confesse the same: But also other whiche were out of the churche, & infidels, mighte the soner be reduced, by suche gift and miracle from theyr errours, and be brought in to the right belefe of Christ and his gospel.

Whervpon the holy fathers of the primytiue church, taking occasion, and founding them selues vpon the sayd actes and dedes of the apostles, and consyderinge also, that suche as had ones receyued the giftes and benefites of the holy goste, by the sacrament of baptisme, might and oftentimes dyd in dede, by temptation, frailtie, or otherwyse by theyr owne sinne and malice, lose and fall from the same againe: did vse and obserue (as it hath ben hitherto by succession of ages continued) that all chrysten people, shulde after theyr baptisme, be presented to theyr byshops, to the intent that by theyr prayers, and imposition of theyr handes vpon them, & consigning of them with the holy Chrisme, they shulde be confirmed, that is to say, they shulde receyue suche gyftes of the holy goste, as wherby they shulde

be so

be ſo coꝛroboꝛated, and eſtablyſhed in the gyftes & graces beforꝛe receiued in baptiſme, that they ſhuld not lyghtly fall agayne from the ſame: but ſhulde conſtantly reteyne them, and perſeuere therin, and ſhulde alſo be made ſtronger and hardier, as wel to confeſſe boldly and manfully theyꝛ fayth, beforꝛe all the perſecutours of the ſame, and to reſiſt and fight againſt their goſtly ennemies, the woꝛld, the deuil, and the fleſhe: as alſo to beare the croſſe of Chꝛiſt, that is to ſuffer and ſuſteine pacientlyall the afflictions and aduerſities of this woꝛlde, and fynally that they ſhuld atteyne encreaſe and abundance of vertues and graces of the holy goſt.

And although men ought not to contemne this ſacrament, but ſhuld pꝛeſent their childꝛen vnto the byſhoppe, to receiue at his handes the ſacrament of confirmation, yet it is not to be thought, that there is any ſuche neceſſitie of confirmaton of infantes, but that they beyng baptiſed and dieng innocentes beforꝛe they be confirmed, ſhalbe aſſured to atteyne euerlaſting lyfe and ſaluation, by the effecte of the ſacrament of baptiſme receyued.

The ſacrament of extreme Vnction.



As touchyng extreme Vnction, we muſt vnderſtand, how accoꝛding to ſcripture, and the rule and oꝛdꝛe pꝛeſcribed by the holy apoſtle ſaint Jaines, the catholike churche of Chꝛiſt, hath obſerued and myniſtred,

ſtred this ſacrament, to ſuch as haue required it in their ſickenes and diſeaſe of body, to the entent that by the wo3kinge of god, in miniſtration therof, the ſicke man th3ough p3ayer of the p3ieſt the miniſter, and ſuche as aſſiſt him, might be releued of his bodely diſeaſe, and alſo atteyne pardon and remiſſion of his ſynnes. Fo3 ſaint James ſaith: If any be ſick emong you, let him cal fo3 the p3ieſtes of the churche, and let them p3ay ouer him, annointing him with oile, in the name of our lo3de, and the p3ayer of fayth, ſhall ſaue the ſycke man, and if he be in ſinnes, they ſhall be fo3giuen him.

By whiche wo3des, like as the vſe of the ſacrament is confirmed, and p3oued, ſo that the churche may well vſe the ſame, with aſſurance that god aſſiſteth the miniſtration therof: So we muſt alſo remembe3, that although helth of body, which here is p3ayed fo3, doth not alwayes folowe, yet we ſhuld not doubte, but god o3dereth mannes p3aier therin alwates to the beſt, as he doth of his infinite goodnes, all other p3ayers that men make, who in dede knowe not what they ſhuld aſke, ne what is beſt o3 moſte p3ofitable fo3 them. Wherfo3e, albeit we be taught to make all our p3ayers in a moſt certayne fayth, to atteine our deſires, acco3ding to the gene-
Math. vii. rall p3omiſe made by god th3oughe Chriſte: Aſke and you ſhall receyue, whiche p3omiſe can not fayle, fo3 goddis wo3de can not be fruſtrate, but taketh euer effect: Yet may we not truſt our owne determination, and our iugement ſo p3ecyſely in our p3ayer and requeſtes, but committing our ſelues holy

to

to goddes gouernans, we ought to take, esteme, and iudge, for the beste, what so euer god shal ordre and dispose for vs, although it be contrary to our praier, and desire, whiche must euer haue derection and submission to goddis pleasure, who knoweth our necessities, and can and wyl dispose al thinges swetely and pleasantly, to the atteynyng of euerlastyng comforte, whiche all good men chiefly desire and pray for. Sap. xiii.

And where as saint James speaketh of remission of synne to be obteyned in this sacrament, in as moche as the remission of synne, is a necessary petition to be made of and for all men, considering the frailtie of mannes nature, whiche continually sinneth, and therfore continually is taught to saye: Dimitte nobis debita nostra, Lorde forgiue vs our trespaces: We ought assuredly to truste, that god worckynge in the ministration of his sacrament, dothe by the prayer of the minister, and of suche as assiste hym, forgiue those sinnes of the sicke man, by which the frailnes of his nature, in sodaine motions and vehement agonies, he doth commyt and fall into. Math. vi.

And yet we ought not therevpon, to conceyue a vaine false hope of the effect of this sacrament, that liuing in filthy and abhominable sinne, and not caringe to be delyuered from it by true penance, we shulde by the ministration of extreme vnction haue all our sinnes forgiuen: For this sacrament is ministred fruitfully, onely to those, that be membres of Christis churche, and suche as beinge fallen out of the state of grace by deadely sinne, haue bene by

penance restored to the same, which men by this sacrament, be strengthned and comforted in theyr agonye and fyght, against the deuil, who in the time of sickenes and veracion of the body, is very busye to assaulte them.

And where it is called the extreme vnction, that is to saye, the last vnction, we muste not so vnderstande it, as though this sacrament might neuer be ministred but ones, that is to say, in extreme peril of deth, whan men be without hope of life: for it shulde rather be ministred, in the entrie of sickenes and so oftener, whan so euer any great and perilouse sickenes, and maladie shall come to any man But the fathers of the church did call it by the said name of extreme vnction, bycause it is the last, in the respect of the other vnctions, whiche be ministred before, in the other sacramentes, of baptisme, confirmation, & orders, in whiche sacramentes christen men be also annoynted.

And for as moche, as the sacrament of the aultare, (beyng duely receyued) is the very spirituall foode, and the very sustentation, comforte, and preseruation of all christen men, in all dangerous passages and aduentures: therfore it is expedient, that the said sacrament of the aultare, shuld be receyued after this anoiling done, in the time of syckenes. For surely the receiuing of the body of our sauiour Jesu Christe is the very consummation, not onely of this, but also of all other sacramentes.

The seuen sacramẽtes thus declared, the vse and effecte of them dothe manifestly appere. For by baptstime we be incorporated into the body of Christes churche, obteyninge in that sacrament, remyssyon of synne, and grace wherwith we be able to leade a newe life.

By the sacrament of penance, they that be fallen into deadly sinne, may be restored vnto the state of grace, receiued in baptstime, and so made againe the lyuely membres of Christis mysticall body.

In the most blessed sacrament of the aultare, is the most precious body and bloud of our sauiour & redemer Jesu Christ, bothe in fourme of bread and wyne, by whom, for whom, and in whom, all sacramentes take effecte, and therfore is this the moste worthy sacrament, and of highest dignitie.

The sacrament of Matrimony is a necessary thing for due generation of man, to goddis pleasure, whiche although it be honorable and acceptable to god, and therfore the laufull coniunction of man and woman, is assysted by god in this holy sacrament: yet this estate is not commaunded as necessary, to any particular man, but left at lybertie to all men, sauinge priestes, and to other which of their free libertie, by vowe aduisedly made, haue chosen the state of continencie, who accordynge to their free choyse, must frely and willingly continue in the same.

The sacrament of order, although it be not commaunded

maunded to any particular man, as necessarye for the atteyning of euerlastyng life: yet in the churche whiche is the mysticall body of Christ, it hath a necessitie, to the entent that by ministers duely placed there maye be due spirituall fathers, for spirituall generation. So that bothe the estates of matrimony and order, be for the hole churche necessary, but yet not so necessaryly commaunded to any particular man.

The other two sacramentes of confirmation and extreme vnction, although they be not of suche necessitie, but that without them men may be saued, yet for as moche as in the ministration of them, yf they be worthely taken, men receiue more abũdantly gostly strength, ayde, and comforte, They be very holesome and profitable, and to be desyred, and reuerently receyued,

The .x. commandementes. of almighty god.

Thou shalte haue none other goddes but me.

Thou shalte not haue any grauen ymage/nor any likenesse of any thynge that is in heauen aboue/or in the earth beneth/or in the water vnder the earthe / to the intent to do any

any godly honour and worshyppe vnto them.

iii Thou shalte not take the name of thy lorde god in vayne.

iiii Remember that thou kepe holy the sabbotte daye.

v Honour thy father and thy mother.

vi Thou shalte do no murther.

vii Thou shalte not commytte adultery.

viii Thou shalte not steale.

ix Thou shalte not beare false wytnes agaynst thy neighbour.

x Thou shalt not vniustly desire thy neighbours houle/nor thy neighbours wyfe/ nor his seruant/nor his mayde/ nor his oxe/ nor his asse/ nor any thynge that is thy neyghbours.

The fyrſt commandement.

The expoſition of the fyrſt com-maundement of god.

Thou ſhalte haue none other goddis but me.

THis fyrſt cõmandement / like as it is the fyrſte in ordꝛer, ſo it is the moſt chief & principall among al the other preceptes. For in this fyrſt cõ-maundemente god requyreth of vs thoſe thynges, in the whiche conſyſteth his chyefe and principall worſchyp and honour, that is to ſay, perfyte faythe, ſure hope, and vnfayned loue and dꝛeade of god.

And therfoꝛe it is to be noted, that to haue god, is not to haue hym, as we haue other outwarde thynges, as clothes vpon our backe, oꝛ treaſure in our cheſtes, noꝛ alſo to haue him in our mouth outwardly, oꝛ to woꝛſchyp hym with knelynge, oꝛ ſuche other geſtures onely: but to haue hym our god, is to conceyue hym in our hartes, to cleaue faſte and ſurely vnto hym, with harte and minde, to put all our truſt & confidence in him, to ſet all our thoughtes and care aboue all thinges to pleaſe hym, and to depend holely of hym, taking him to be infinitely good and mercyfull vnto vs, beinge his creatures, and continuyng in his flocke.

Secondly god commaundeth vs thus to do to hym onely, and to no creature, noꝛ to no falſe and fayned god. For as a kynde and louynge man, can not

not be content, that his wife ſhulde take any other husband: So can not our moſt kind & moſt louing god and creatour, be pleased, if we ſhulde forſake hym, and take any other goddis. And surely he is more present with vs, and more ready to shewe vs all kyndnes and goodnes, than any creature is or can be. And alredy of his gift, we haue all that we haue, meate, drynke, clothe, reason, wytte, vnderstandynge, discretion and all good thynges, that we haue, perteynynge bothe to the sowle and the bodye. And therfore he wylle not suffer vnpunysshed soo moche ingratytude and vnkyndnesse at our handes, that we shoulde forsake him, and fyxe our faythe and godly truste in any other thyng besydes hym.

Thirdly by this precept god commandeth vs, not onely to truste thus in hym: but also to gyue hym the hole loue of our hartes, aboue al worldely thinges, yea and aboue our selues, so that we maye not loue our selues, ne any other thing but for him, accordyng as Moises saith in the boke of Deuteronomie: Thy lorde god is one god, and thou shalt loue hym, with all thy harte, and with all thy soule, & with all thy mynde, and with all thy strengthe and power. Deut. vi.

And this loue muste bringe with it a feare, that euen for very pure loue, we ought to be moche ashamed and afrayde, to breake the leste of his commaundementes: Like as the childe, the more he loueth his father, the more he is lothe and afrayde to displese hym in any maner of case.

Fourthly all they offende againste this com-

maundement, whiche ſet theyr hartes and mindes vpon any worldly thing aboue god. For what ſo euer we loue aboue god, ſo that we ſet our myndes vpon it, more than we do vpon god, or for it we wil offende god, truely we make that for the tyme our god. For as ſaynt Paule ſaythe: The couetous man maketh his goodes his god, And the gluttonous man maketh his bealy his god. For the oone ſetteth his mynde vpon his goodes, the other vpon his bealy, more than they do vpon god, and for them they will not ſtycke to offende god.

Alſo all they whiche haue more confydence in the creatures of god, than in god, do make the creatures of god theyr god. And howe greuouſely god is offended therwith, we fynde in the boke of Paralipomenon, where it is wrytten, that whan Aza kynge of Juda, beinge ſore conſtrayned by Baaſa kynge of Iſraell, ſent for helpe to Benadad kynge of Syria, and gaue hym great treaſure, for to allure hym to his ayde. Our lorde ſente the prophete Hanani to Aza the kynge of Juda, who ſayde vnto hym on this maner: Bycauſe thou haſte truſted in the kynge of Syria, and not in thy lorde god, therfore the hoſte of the kyng of Syria is eſcaped from thy handes. Were not they of Ethiopia and Libia, of farre greatter power, bothe in charyottes and horſemen, and in numbre and multitude, whyche were innumerable, and yet our lorde (as longe as thou dyddeſt put thy truſte in hym) dyd yelde them into thy handes? The eyes of god do beholde all the worlde, and gyueth ſtrength to them that truſte in him

2.Par.xvi.

in him with all their harte. In whiche wordes it dothe appere, that it is layde to Azaes charge, that he dyd not beleue in our lorde, becauſe he dyd more truſt in Benadad the hethen prince thã in our lord.

It is noted alſo in the ſame chapiter, that where as Aza had very great peyne in his feete, he ſought not to our lorde for remedy of his diſeaſe, but truſted more in the art and remedy of phiſike. Wherby we maye learne, that it is one great parte of perfite beleſe in our lorde god, to put our truſte and confidence mooſte principally and aboue all other in hym, wherfore they that do otherwiſe, do trãſgreſſe this cõmandemẽt, and make to them other goddis.

Alſo all they tranſgreſſe this commaundement, whiche eyther preſume ſo moche vpon the mercy of god, that they feare not his iuſtice, and by reaſon therof do ſtyll contynue in their ſynne, or elles ſoo moche feare his iuſtice, that they haue no truſte in his mercy.

Alſo they be of the ſame ſorte, whiche by lottes, diuination, chatterynge of byrdes, and lokynge of mens handes, or other vnlaufull or ſuperſtitiouſe craftes, take vpon them certainly to tel, determine, and iudge before hande, of mens actes and fortunes, whiche be to come afterwarde. For what doo they but make them ſelues goddis in this behalfe, as the prophet Eſaie ſaith: Tell vs afore what ſhall come, and we ſhall ſay that ye be goddis. Eſai. xii.

Alſo all they, whiche by charmes & witchecraftes, do vſe any preſcribed letters, ſignes, or carectes

wordes, bleſſynges, roddes, chriſtall ſtones, ſcep-
tures, ſweardes, meaſures, or for any ſuperſtitious
entent, charmes, or wytchecraftes, hange ſayncte
Johns goſpelle, or any other thyng about theyr
neckes, or any other partes of theyr bodies, or vſe
to drynke holy water, or any other ſuche vayne ob-
ſeruation, truſting therby to continue in long lyfe.
to driue awaye ſyckenes, to preſerue them from ſic-
nes, fyer, water, or any other peryll, otherwiſe than
phiſike or ſurgery doth allowe, doo alſo offende a-
gaynſt this commaundement.

But moſte greuouſely of all, and aboue al o-
ther, they do offende agaynſt this commaundement
whiche profeſſe Chriſt, and contrary to theyr pro-
feſſion, made at theyr baptiſme: do make ſecrete pa-
ctes and couenantes with the deuill, or do vſe any
maner of coniurations, to rayſe vp deuils for trea
ſure, or any other thinge hidde or loſte, or for any
maner of cauſe, what ſo euer it be: for ſuche com-
mitte ſo hygh offence and treaſon to god, that there
can be no greatter. For they yelde the honour due
vnto god to the deuill, goddis ennemie. And not
onely all ſuche as vſe charmes, wytchecraftes,
and coniurations, tranſgreſſe this chiefe and high
commandement, but alſo all thoſe that ſeke and re-
ſorte vnto them, for any counſaile or remedy, accor-
dynge to the ſayenge of god, when he ſayde: Let no
man alke counſayle of them that vſe falſe diuina-
tions, or ſuche as take hede to dreames, or chatte-
Deu. xviii ring of birdes. Let there be no witche or enchanter
amonges you, or any that aſketh counſayl of them,

that

that haue spirites, nor of sothesayers, nor that seke the trouthe of them that be dead, for god abhorreth all these thinges.

The exposition of the seconde commaundement of god.

¶ Thou shalte not haue any grauen Image, nor any lykenes of any thing, that is in heauen aboue, or in earthe benethe, or in the water vnder the earth, to the intent to do any godly honour and worshyppe vnto them.

BY THESE wordes we be not forbydden, to make or to haue similitudes, or ymages, but onely we be forbydden, to make or to haue them to thintent to do godly honour vnto them, as it appereth in the .xxvi. chapiter of Leuiticus.

And therfore although ymages of Christe, and his saintes, be the workes of mennes handes only: Yet they be not so prohibited, but that they may be had and sette vp, both in churches & in other places, to the intent, that we (in beholdyng and lokyng vppon them, as in certaine bokes and signes) may call to remembraunce the manifolde exaumples of vertues, whiche were in the saynctes, whome they do represent: And so may they rather be prouoked, kendled

kendled, and styred, to yelde thankes to our lorde, and to prayse him and his sayde sayntes, and to remembre and lamente our synnes and offences, and to pray god, that we may haue grace to folow their goodnes and holy lyuyng.

As for an example, the image of our Sauiour hangeth on the crosse in the roode, or is paynted in clothes, walles, or wyndowes, as an open boke, to the intente that besydes the examples of vertues, whiche we may learne at Christe, we maye be also many wayes prouoked, to remembre his peynfull and cruell passion, and also to consider our selues, whan we beholde the same image, and to condemne and abhorre our sinne, whiche was the cause of his so cruell deathe. And farthermore, consyderynge, what hygh charitie was in him, that wolde dye for vs his enemies, and what great dangers we haue escaped, and what high benefites we receiue by his redemption: we maye be prouoked, in all our dystresses and troubles, to rourne for comforte vnto hym. All these lessons, with many mo, be brought to our remembrance, by the boke of the roode, if we beyng fyrst well instruct and taught, what is represented and ment therby, do dilygently beholde and loke vpon it. And as our sauiour Christe is representeed by this ymage of the roode, euen so the holy saintes, which folowed him, be represented vnto vs by theyr images, and therfore the said images may well be set vp in churches, to be as bokes for vnlerned people, to put them in remembrance of those sayntes: of whom they maye learne exaumples of

faith, humilitie, charitie, pacience, temperance, and of all other their vertues and giftes of god, whiche were in theym, for whiche causes, ymages may be sette in the churche, and ought not to be despised, but to be vsed reuerently, although we be forbidden to do any godly honor vnto them. These lessons shulde be taught, by euerye curate to their parrishe. And where as we vse to sence the sayde ymages, and to knele before them, and to crepe to the crosse, with such other thinges: Yet we must knowe and vnderstande, that suche thynges be not, nor ought to be done to the image it self, but to god and in his honour, although it be done afore the image, whether it be of Christe, of the crosse, or of our lady, or of any other saint.

Against this commandement dyd offende generally, before the commynge of Christe, all gentiles, and people, that were of the nation of Israel. For they dyd godly honour vnto images, and worshipped falle goddis, some one, some an other, of the whiche sorte there was a great numbre. For besydes their common goddis, euery countrey, euery cytie or towne, euery house and familye, had theyr propre goddis: wherof is moche mencion made in authours, bothe christen and heathen. And these Gētiles, though they had knowlege of a very god, yet (as saint Paule saith) they had ydell and vayne fantasies, which led them from the truthe, & where they compted them selues wise, they became fooles.

And agaynst this commandement offended the Iewes, many and sundry tymes, and almoste con-

tinually. For not withstandynge, that they profes-sed the knowlege and worshipping of the very true god, yet they fel to the adoration of ymages, idols, and false goddes, as the holy scripture maketh men tion in many places.

Also all they do greatly erre, whiche put diffe-rence betwene image and image, trustynge more in one than in an other, as thoughe one coulde helpe or do more than an other, whan bothe do represente but one thinge, and sayyng by way of representati-on, neither of thē is able to worke or do any thinge.

And they also do erre, that be more ready with their substance to decke images gorgiously, than with the same to helpe poore christen people, the quycke and lyuing images of god, whiche is the necessary worke of charitie commanded by god.

And they also offende, that so dote in this behalfe, that they make bowes, and go on pylgremages, e-uen to the images, and there do calle vpon the same ymages for ayde and helpe, phantasyng, that either the image woll worke the same, or elles some other thinge in the image, or god for the image sake, as thoughe god supernaturally wrought by ymages carued, ingraued, or painted, broughte ones in to churches, as he doth naturally worke by other his creatures. In whiche thinges, if any person here-tofore hath, or yet dothe offende, all good and lear-ned men haue great cause to lamente suche errour and rudenes, and to put their studies and diligen-ces for the reformation of the same.

The thirde commandement.

The exposition of the thirde commandement of god.

Thou shalt not take the name of thy lorde god in vayne.

IN this commandement god requireth of vs to vse his name with all honour and reuerence. Wherupon you shall vnderstande, that the right vse of the name of god, and the true honour of the same, standeth chiefely in those thynges folowinge, that is to saye, in the constant confession of his name, and mainteyning of his doctrine, in the ryghte inuocation of hym, in the gyuyng of due thankes vnto hym, as well in aduersitie as in prosperitie. For Christ saith, He that openly confesseth me before men, I shal confesse him before my father in heauen: And he that is ashamed of me, to confesse my name before men, I wylle be ashamed of hym before my father in heauen. In whiche wordes Christe teacheth vs not onely to professe the name of god, but also boldly and constantly to defend the same, and not to swarue from it, for any maner of persecution or iniurie. Math. x.

We must also in our tribulation and necessitie, and in all temptations and assaultes of the deuyll, inuocate and cal vpon the name of god, for god accompteth his name to be halowed, magnified, and worshypped, whan we call vpon hym in our nede: Cal vppon me, saythe he, in the tyme of trouble, and Psal xlix.

Pro.xviii. I wyll delyuer the, and thou ſhalt honour me. And a-gayne the wyſe man ſaithe. The name of god is the moſt ſtronge towre, the rightuous man runneth to it, and he ſhall be holpen.

Furthermore we may not ſeke our own name laude and fame, but vtterly avoyde and eſchue the deſyre of all worldly honours, glorye, and prayſe, and muſt gyue all laude, prayſe and thankes vnto god for his benefites, whiche be ſo many in numbre, and ſo great, that we ought neuer to ceſſe from ſuch laudes & thankes, lyke as the prophet Dauid
Pſal.xlix. admoniſheth vs, ſaying: Offer vnto god the ſacrifice of laude and praiſe. And ſainte Paule commandeth
i.Cor.x. vs, whan ſoeuer we eate, drinke, or do any maner of buſines, to giue honor, praiſe, & thankes vnto god.

And fynally they that be appointed, to be mynyſters of goddis worde, muſte alſo preache the worde of god truely and purely, and ſet forthe the name of god vnto other, and reproue all falſe and erroniouſe doctrine hereſies and idolatries. And al though the biſchops and prieſtes onely, be ſpecially called and deputed, to be publike miniſters of goddis worde, teachers, preachers, and interpretours of the ſame: Yet euery chriſten man is bounde particularly by good example of liuing, and according to the godly knowledge, that he hath learned, to teache and order his family, and ſuche as be vnder his gouernance within his houſe, whan tyme and place requireth. So that as moche as in him lyeth, he ſuffre not ſynne to be vſed in his rule and family, but vertue to be vſed and exerciſed.

Second=

Secondly by this precepte we be commanded, to vse the name of god to all goodnes and truthe. And contrary wyse, we be forbydden in the same, to vse his name to any maner of euyll, as to lyeng, deceyuinge, or any vntruthe. And therfore againste this commandement, they do offende that sweare in vaine. They sweare in vaine, that sweare without lawfull or iuste cause: For that they take the name of god in vaine, although the thinge, whtch they sweare be true. And lykewise do all they, whiche for euerye lyght and vayne thinge, be ready to sweare vnprouoked, or prouoked of lyghte cause. And they that do glory in outragious othes, or of custom do vse to swere, or that do swere a falfe othe, and be forswome wyttyngly. And suche an othe is not onely periury, but also a kynde of blasphemy, and is high dishonour and iniury to god, bycause suche persons as make suche othes, do wyttingely bynge god for a false wytnesse, who is all truthe, and hateth all vntruthe.

They also do take the name of god in vayne, whiche sweare any thinge, that is true or false, they beinge in doubte, whether it be trewe or false, and do not afore well examine and discusse, whether it be true or false: or that swere that thynge to be false, whiche thoughe in dede it be false, yet they thinke it to be true: or sweare that thynge to be true, whiche thoughe in dede it be true, yet they thynke it to be false.

They also do sweare in vayne, whyche sweare

do that thing, which they intend not to do, or swere to forbeare that, which they intend not to forbeare, or sweare to do any thyng, whiche to do is vnlawfull, or sweare to leaue any thynge vndone, whiche to omytte or leaue vndone, is neither right nor reasonable. And all suche as sweare to do thinges vnlaufull, not onely offend in suche swearing, but also they moche more offende, yf they perfourme the thynge whiche they do sweare.

They also breake this commandement, whiche make any othe contrary to their lauful othe or promyse made before, so longe as they promyse standeth in strength, whiche in no wyse it dothe, if it be contrary to the lawes of god, or to the due obedience to the prynces, and their lawes.

They also breake this commandement, whyche by rewardes or faire promises, or by power or feare do induce or constraine any man to be periured.

They also breake this commandement, whiche eyther by preachinge or teachinge, or by pretence of holy liuinge, do abuse this holy name to theyr own vayne glory, or to any other vngodly purpose. And generally all euill christen men, which profesſe the name of Christe, and liue not accordynge to their profession, do also take the name of god in vaine, in wordes confessinge Christe, and denyinge him in deedes.

They also breake this commaundement, whyche in trouble do murmure or grudge, and doo not call vppon the name of god, nor doo thanke him in

all

all thynges bothe swete and sowre, good and euyl, welfare and euyl fare. For god dothe sende vs many troubles, and aduersities, bycause we shoulde runne to hym, crye to hym for helpe, and call vpon his holy name.

Thyrdly for as moch as the giftes of helth of body, helth of soule, forgiuenes of sinnes, the gifte of grace or life euerlastyng, and suche other, be the gyftes of god, and can not be gyuen but by god, who so euer maketh inuocation to sayntes for these gyftes, prayng to them for any of the sayd giftes, or any suche lyke, whiche can not be gyuen but by god onely, yeldeth the glory of god to his creature contrary to this commandement. For god sayth to his prophete: I will not yelde my glory to any other. Therfore they that so pray to saintes for these gyftes, as though they coulde gyue them, or be gyuers of theym, transgresse this commaundement, yeldynge to a creature the honour of god. Neuer the lesse, to praye vnto sayntes to be intercessours with vs and for vs, to our lorde in our suttes, whiche we make vnto hym, and for suche thynges as we can obteyne of none but of hym, soo that we esteme not, or worshyppe not theym, as gyuers of those gyftes, but as intercessours for the same, is laufull, and allowed by the catholyke churche, and yf we honour theym any other waies, than as the frendes of god dwellynge with hym, and establysshed nowe in hys glory euerlastynge, and as examples, whiche were requisite for vs to folowe in holy lyfe & conuersation, or if we yelde vnto sayntes, the

Esai. xlii.

ADO=

adozation and honour, whiche is due vnto god alone, we doo (no doubte) breake this commaundement.

Fynally it is to be considered, that bycause no temple, ne churche, noz aultare ought to be made, but onely to god (Foz to whome we make temple, churche, oz aultare, to hym, as sayncte Augustine saythe, we do sacryfice: And sacrifice we maye do to none, but to God) Therfoze where we vse in our englysshe tongue to calle the temples, churches, oz aultars, by the name of any saincte, as the church oz aultare of our ladye, the churche oz aultare of saincte Michaell, saincte Peter, of sayncte Paule, and so of other saintes, the trewe meanyng therof is, and ought to be taken, that the saide aultars and churches, be not dedicate to any sayntes, but to god onely, and be of the sainctes but a memoziall, to put vs in remembzaunce of them, that we maye folowe theyz example and lyuynge, and also to make a knowlege of diuersitie bytwene one churche oz aultare, and an other. And therfoze yf we meane otherwise, than here is declared, whan we call theym churches oz aultars of saynctes, we yelde the honour of god from hym to the sainctes, and breake this commandement.

The

The fourth commandement

The exposition of the fourth commandement of god.

Remembre that thou kepe holy the sabbote day.

As touchynge this commandement it is to be noted, that this worde Sabotte, is an hebrue worde, and signifieth in englishe Rest: So that the sabbotte daye, is as moche to saye, as the daye of reste and quietnes. And there is specially a notable difference betwene this commandement, & the other nyne commandementes. For as saint Austine saith: all the other nyne, be merely morall commandementes, and belonged not onely to the Jewes, and all other people of the worlde, in the tyme of the olde testament, but also belonge now to all christen people in the new testament. But this precept of the Sabbote, as concerning rest from bodily labour the seuenth day, is ceremoniall, and perteyned onely vnto the Jewes in the olde testament, before the comminge of Christe, and perteyneth not vnto vs christen people in the newe testament. Neuer the lesse as concerninge the spirituall rest, whiche is figured and signified by this corporall rest, that is to say, rest from the carnall workes of the flesshe, and all maner of synne, this precepte is morall, and remayneth styll, and bindeth them that belonge vnto Christe: and not for euery seuenth day onely, but for all dayes, hou-

res, and tymes. For at all tymes we be bounde to rest, from fulfillinge of our owne carnall wyll and pleasure, and from al sinnes and euill desires, from pryde, disobedience, yre, hate, couetousnes, and all suche corrupte and carnall appettes, and to cõmit our selues holely vnto god, that he maye worke in vs all thinges that be to his wyl and pleasure. And this is the true sabbotte or rest of vs that be christened, whan we reste from our owne carnall willes, and be not ledde therby, but be guided by god and his holy spirite. And this is the thing that we pray for in the Pater noster, whan we say: Father let thy kingdome come to vs. Thy wyll be done in earth, as it is in heauen. Reigne thou in vs. Make that we may do thy will, and from our corrupt will we may rest and ceasse. And for this purpose, god hath ordeyned fast, watche, and labour, to the ende that by these & suche other exercises, we moughte mortifie and kill the euyll and sinful desyres of the flesche, and attein this spirituall rest and quietnes, whiche is figured and signified in this commandement.

Furthermore beside this spirituall reste, whiche chiefely and principally is required of vs, we be bounde by this precepte, at certaine times, to ceasse from bodily labour, and to giue our myndes entierly & holly vnto god, to heare the diuine seruice approued, vsed, and obserued in the churche, & also ỹ word of god, to aknowlege our owne sinfulnes vnto god, and his greate mercy and goodnes vnto vs, to gyue thankes vnto hym for his benefites, to make publyke and common prayer for all

thinges

thinges nedeful, to vysite the sicke, to instruct euery man his childzen and famylie in vertue and goodnesse, and suche other lyke wozkes. Whiche thinges although al chzistен people be bounde vnto, by this commandement, yet the sabbote day, whiche is called the saturday, is not now pzescribed and appointed therunto, as it was to the Iewes, but in stede of the sabbote day, succedeth the sondaye in the memozy of Chzistis resurrection. And also many other holy and festiual days, which the church hath ozdeined, from tyme to tyme, which be called holy daies, not bycause that one day is moze acceptable to god than an other, oz of it selfe moze holy than an other, but bycause the churche hath ozdeined, that vppon those dates, we shuld giue our selues holly without any impedimēt, vnto such holy wozkes, as be befoz expzessed, where as vpon other dayes we may do & apply our selues to bodily labour, & be therby mochе letted from suche holy and spirituall wozkes.

And to the entent the ignozant people maye be the moze clerely instructed, what holy and spirituall wozkes they ought to do vpon the holy daye, here foloweth a bzefe declaration therof. Fyzst let them make an accompt with them selues, how they haue bestowed the weke past, remēbzing what euyll mindes and purposes they haue had, what wozdes they haue spoken, what thinges they haue done, oz lefte vndone, to the dishonour and displeasure of god, & to the hurt of their neighbour, and what example oz occasion of euil they haue giuē vnto other. And whan they haue thus recollected and considered all

theſe thinges in theyr myndes, than let them humbly knowlege their fautes vnto god, and aſke forgiuenes for ỹ ſame, with vnfained purpoſe in their hartes to conuert and retourne from theyr naughty lyues, and to amende the ſame, and let them alſo clerely and purely in theyr hartes, remitte and forgiue all malice and diſpleaſure, which they beare to any creature. Than let them fall vnto prayer accordinge to the commaundement of Chriſte, where he

Marc. xi

ſaith: whan you beginne to praye, forgiue what ſoeuer diſpleaſure you haue againſt any man. And whan they be wery of prayer, than let them vſe reading of the worde of god, or ſome other good or heauenly doctrine, ſo that they do it quietly, without diſturbance of other, that be in the church, or els let them occupie their myndes, with holſome and godly meditations, wherby they may be the better, and they that can reade, maye be well occupied vpon the holy day, if in tyme and place conuenient, they reade ſobrely and quietly vnto other, ſuche as they haue charge of, ſuche good bokes as be allowed, whiche maye be vnto them in ſtede of a ſermon: for al thinges that edifie mans ſoule in our lord god, be good and holſome ſermons.

And truely if men wold occupie them ſelues vpon the holy dayes, and ſpende the ſame dayes holily after this fourme and maner, not onely in the houſe of god, but alſo in theyr owne houſes, they ſhulde eſchue therby moche vyce, confounde theyr ancient enemie the deuyll, moche edifie both them ſelues and other, and finally atteyne moche grace,

and

and highe rewarde of almighty god.

Also men must haue speciall regarde, that they be not ouer scrupulouse, or rather superstitiouse, in abstaynynge from bodely labour vpon the holy daye. For not withstandynge all that is afore spoken, it is not ment, but we maye vppon the holy daye, giue our selues to labour, for the spedy perfourmaunce of the necessary affaires of the pynce, and the common welthe, at the commandement of them, that haue rule and authoritie therin. And also in all other tymes of necessitie, as for sauynge of our corne and cattel, whan it is lyke to be in dangier, or lyke to be destroyed, if remedy be not had in tyme, for this lesson our sauiour teacheth vs in the gospell, and we nede not to haue any scruple or grudge in conscience, in such case of necessitie, to labour on the holy dayes, but rather we shulde offende, if we shulde for scrupulositie not saue, that god hath sente for the sustenance and relefe of his people. And yet in suche tymes of necessitie (if their busines be not very great and vrgent) men oughte to haue suche regarde, to the holy day, that they do bestowe some conuenient tyme, in hearynge diuine seruyce, as is aforesaide.

Against this commaundement generally doo offende all they, whiche wyll not ceasse from theyr owne carnall willes and pleasures.

Also they, whiche hauynge no lawfull impediment, do not gyue them selfe vpon the holy daye to heare masse, to heare the worde of god, to remembre

the benefites of god, to giue thankes for the same, to pray, to exercise such holy workes, as be appointed for suche daies, but (as comonly is vsed) passe the tyme, either in idelnes, in glotony, in riot, or other vaine, or idle pastime, do breake this commandement. For surely suche kepinge of holy day is not accordinge to the intent and meaning of this commandement, but after the vsage and custome of the Jewes, and doth not please god, but dothe moche more offende him, and prouoke his indignation & wrath towardes vs. For as saint Austine saithe of the Jewes. They shulde be better occupied, labouringe in their feeldes, and to be at plough, than to be ydle at home. And women shulde better bestowe their tyme in spinnyng of woll, than vpon the sabbot day, to lose their tyme in leaping or daunsyng, and other ydell wantonnes.

All they do also offende against this commaundement, whiche do heare the word of god, and giue not good hede therunto, that they may understand it, or if they do understand it, yet they endeuour not theyr selues to remembre it, or if they remembre it, yet they study not to folowe it.

And al they breake this commandement, which in masse tyme, do occupie their myndes with other matters, and lyke vnkind people, remembre not the passion and death of Christ, nor giue thankes vnto him: whiche thinges in the masse tyme they ought specially to do. For the masse, wherin after the consecration is really present the very blessed body and bloudde of Christe, is celebrate in the churche for a

perpetual

perpetuall memoꝛy of his death and paſſion.

And lyke wyſe do all thoſe, which in ſuche time as the cõmon pꝛayers be made, oꝛ the woꝛde of god is taught, not onely them ſelues do gyue none attendance therbnto, but alſo by readyng, walkinge, talking, and other cuyll demeanour, let other that wolde well vſe them ſelues.

And lyke wyſe do all they, whiche do not obſerue, but diſpiſe ſuche laudable ceremonies of the churche, as ſet foꝛthe goddes honour, and apperteyne to good oꝛdꝛe to be vſed in the churche. And therfoꝛe concernyng ſuche ceremonies of the churche, as haue ben inſtitute by our foꝛfathers, and be allowed by the pꝛinces oꝛ kynges of the domynions, whiche nexte to god be the chiefe heades of the churches: although men ought not to haue ſoo fonde opinion of the ſaid ceremonies, to thinke that they haue powꝛer to remytte ſynne, yet they be very expedient thinges, either to excite oꝛ ſtirre vp mens deuotion, and to cauſe them to haue the moꝛe reuerence toward the ſacramentes: as the hallowing of the fonte, of the chalice, of the coꝛpoꝛace, of the aultare, and other lyke exoꝛciſmes and benedictions, done by the miniſters of Chꝛiſtis churche: oꝛ elles to put vs in continuall remembꝛance of thoſe ſpirituall thynges, whiche be ſignified by them. As ſpꝛinklinge of holy water, dothe put vs in remembꝛance of our baptiſme, and of the bloud of Chꝛiſte ſpꝛinkled foꝛ our redẽption vpõ the croſſe. Giuinge of holy bꝛeade doth put vs in remembꝛaunce of the ſacrament of ỹ aultare, which we ought to receiue

in

in right charitie: And also that all christen men be one body mysticall of Christe, as the bread is made of many graines, and yet but one loke. Bearynge the candels on Candelmas day, dothe put vs in remembrance of Christ, the spirituall lyght, of whom Symeon dyd prophecy, as is redde in the churche that daye. Gyuinge asshes on ashwednesday, dothe put vs in remembrance, that euery christen manne shulde consider, that he is but asches and earth, and therunto he shall retourne. Bearyng of palmes on palme sonday, dothe put vs in remembrance of the receyuinge of Christe in to Hierusalem a lyttell before his deathe, and that we must haue the same desyre to receyue him in our hartes. Creppynge to the crosse on good frida, & there offering vnto Christ before the same, and kyssynge of it, declareth our humble submission and thankes giuinge to Christ for our redemption, whiche he hath wrought for vs vpon the crosse. And so fynally the setting vp of the sepulchre of Christe, whose body after his death was buried: And all other like laudable customes, rites, and ceremonies do put vs in remembrance of some spiritual thing. And therfore they be not to be contemned, and cast away, but obediently to be vsed and continued, as thynges good and laudable for the purposes abouesaid.

The fyfth commandement.

The expolition of the.v. commandement of god.

Honour thy father and thy mother.

IN this commandement / by these wordes, Father and mother, is vnderstande not onely the naturall father and mother, whiche dyd carnally begette vs, and broughte vs vp, but also princes and all other gouernours, rulers, and pastours, vnder whome we be nourished and brought vp, ordred, & guided.

AND by this worde Honour, in this commandement, is not onely ment a reuerence and lowlynes in wordes and outwarde gesture, whiche chyldren and inferiours ought to exhibite vnto their parentes and superiours, but also a prompt and a redy obedience to theyr laufull commaundementes, a regarde to their wordes, a forbearyng and sufferyng of them, an inward loue and veneration towardes them, a reuerence, feare, and lothenes to displease or offende them, and a good wyll or gladnes to assiste them, ayde them, succour them, and helpe them, with theyr counsaile, with their goodes and substance, and by all other meanes to theyr power, as hereafter is declared. This is the very honour and duetie, whiche not onely the chyldren do owe vnto their parentes, but also all subiectes & inferiours, to their heades and rulers.

AND that chyldren owe this duetye to theyr fa-

thers, it appereth in many places of ſcripture, in ỹ
Pro.i. pꝛouerbes it is wꝛiten: Obey my ſanne the chaſtiſe-
ment of thy father, & be not neglygent in thy mothers
Deu.xxvi commandementes. In the boke of Deutronomie it
is alſo wꝛiten: Accurſed be he that doth not honour
his father and his mother. And in the boke of Leuf-
Leuit.xix. tꝛicus it is ſayde: Let euery man ſtande in awe of his
Leui. xxi. father & mother. And if any man haue a ſtubburne
and a diſobedient ſonne, whiche will not heare the
voice of his father and mother, and foꝛ coꝛrection
will not amende and folowe them: Than ſhall his
father and mother take him, and bꝛinge hym to the
iudge of the citie and ſaye: This our ſonne is ſtub-
burne & diſobedient, and diſpiſeth our admonitiõs,
and is a riotour and a dꝛunkerde. Then ſhal al the
people ſtone him to death, and thou ſhalt put away
the euill from the, that all Iſraell may here therof,
and be afrayde. And in the boke of Exody it is alſo
Exod.xxi wꝛittẽ: He that ſtriketh his father oꝛ mother, he ſhall
be put to deathe: And likewiſe he that curſeth his fa-
ther oꝛ mother ſhalbe put to death. And in the boke
Prouer. of pꝛouerbes, the wiſe man alſo ſaith: He that ſtea-
xxviii. leth any thing from his father and mother, is to be ta-
ken as a murtherer. And although theſe gret puniſh
mentes of diſobedict chilꝺꝛen by death, be not nowe
in the newe law in foꝛce and ſtrength, but left to the
oꝛꝺꝛe of pꝛinces & gouernours and their lawes: yet
it euidẽtly appereth, how ſoꝛe god is agreued & diſ-
pleaſed, with ſuch diſobediẽce of chilꝺꝛen towardes
their parentes, foꝛ as moche as in the olde lawe he
did appointe therunto ſo greuouſe puniſhmentes.

And

And as almyghty god doth thzeaten these pu=
nishementes vnto those childzen, whiche do bzeake
this commaundement, so he doth pzomyse great re=
wardes to them that kepe it. Fo; he that honoureth Eccle. iii.
his father, saith the wyse man, his synnes shall be
fozgyneu him. And he that honoureth his mother,
is as one that gathereth treasures. who so euer ho=
noureth his father, shall haue ioy in his owne chil=
dzen, and whan he maketh his pzayer vnto god, he
is herde. He that honoureth his father shall haue a
long and a pzosperous lyfe.

And as the chyldzen by this commaundement
be bounde to honour and obey theyz parentes, ac=
cozdyng as is afoze expzessed, so it is implied in the
same pzecepte, that the parentes shulde nourysshe
and godly bzing vp theyz chyldzen, that is to saye,
that they muste not onely fynde them meate and
dzinke in youth, and also set them fozwarde in lear=
nyng, labour, and some other good exercyse, that
they maye eschue idlenes, and haue some crafte oz
occupation, oz some other lawful meane to get their
lyuing: but also they muste learne them to beleue
and trust in god, to loue him, to feare hym, to loue
theyz neighbours, to hate no man, to hurte no man,
to wisshe well to euery man, & so moch as they maye,
do good to euery man, not to curse, not to sweare,
not to be riotous, but to be sobze and temperate in
al thinges, not to be wozldly, but to set their mindes
vpon the loue of god & heuēly thinges, moze than
vpon tēpozall thinges of the wozld. And generally
to do all that is good, and to eschue all that is euil:

and this the parentes ought to do, not by cruell entreating of theyr chyldren, wherby they mighte discourage them and prouoke them to hate their parentes, but by charitable rebuking, threatning, and charitable chastisyng and correction of them, whan they do euyll, and cherishinge, mainteinynge, and commendyng them, whan they do well. This office and duetie of the parentes towardes their children is witnessed in many places of scripture. First saint

Ephe. vi. Paule writeth thus: Fathers prouoke not your children vnto angre, but bringe them vp in the correction and doctrine of god. And in Deutronomy, almighty god saythe:

Deut. vi. Teache my lawes and commandementes to thy children. And the wise man saith:

Pro. xxix. The rod of correction giueth wisedome. The childe that is lefte to his owne will, shall be confusion to his mother. And

Pro. xiii. in an other place he saith: He that spareth the rod, hateth his sonne, and he that loueth hym will se him corrected. And in an other place he saythe:

Pro. xxiii. Se thou withdrawe not from thy chylde discipline and chastysynge, if thou strike hym with the rodde, he shall not die, thou shalt strike him with a rodde, and shalte therby delyuer his soule from hell. And on the other

Eccl. xxii. syde it is writen: The sonne vntaught and vnchastised is the confusion of his father. And for this cause

1. Reg. ii. we fynde in the boke of ỹ kinges, how that our lord conceyued great indignatiõ against Hely the chiefe

1. Reg. iii. priestе, bycause he dyd not duely correcte his two sonnes Ophni and Phinees, whan he knewe that they dyd greuously offende god, and how in reuengyng of their fathers neglygence and remissenes in

correcting

correcting of his children, almighty god toke from Hely, and all his issue and household for euer, the office of the high priesthode, & how his two sonnes Ophni and Phinees were slaine bothe vppon a day, and Hely their father brake his necke. This example of Hely is necessary for fathers to imprint in their hartes, that they may se their children wel taught and corrected, lest they runne into the great indignation of almighty god, as Hely dyd, and not onely in this world haue confusion: but also in the worlde to come, haue damnation for the myscrye of their children throughe their defaute, and they muste not thinke, that it is inough to speake somewhat to them, whan they do amisse, for so dyd Hely to his sonnes, and yet our lord was not pleased, bicause he dyd not mocke more sharply correct them, and se them reformed: but whan wordes will not serue, the fathers and mothers must put to sharper correction, and by such discipline saue their soules, orels they shall aunswere to god for them. and truly they greatly deserue the indignatiõ of god, that whan they haue receyued of hym children, do not bringe them vp to his seruice, but without regard what cõmeth of them, suffre them to runne in to the seruice of the deuyl. Wherfore al fathers ought diligently to consider and remembre, how mocke and how greuously they offende god, and of how many euils they be the cause, which either bring vp their children in wantonnes and idelnes, and do not put them forth betyme to some facultye, exercise or labour, wherby they may after gette their lyuyng, or

occupie their lyfe to the profite and commoditie of the common weale, or elles do suffer theyr chyldren, in youth to be corrupted for lacke of good teaching and good bringing vp in the true knowlege of god and of his will and commandementes, or committe in word or dede such thinges, in the presence of their children, wherof the yonge tender hartes of the said children (which like a smal twygge be inclinable euery way, and by fraitenes of youth be inclyned to euill) do take so euyl example and corruption of vices, and worldely affections, that harde it wyll be for them after to eschue the same.

This cõmandement also conteineth the honour and obedience, which subiectes owe vnto their princes. And also the office of pynces towardes theyr subiectes. For scripture taketh pynces, to be as it were fathers, & nurses, to theyr subiectes. And by scripture it appereth, that it apperteineth vnto the office of princes, to se that the righte religion & true doctrine of Christ be mainteined and taught, & that their subiectes be well ruled & gouerned, by good & iust lawes, & to prouide and care, that the people & common weale maye encreace, and to defende them from oppression, and inuasion, as well within the realme as without, their subiectes aiding thẽ thervnto, & to se that iustice be ministred vnto them indifferently, & to here by them selues, or by their myn. Esai. xlix. nisters benigly, al theyr complaintes, and to shewe toward them (although they offende) fatherly pitie. And finally so to correct them that be euil, that they had yet rather saue them than lose them, if it were

not

not for respect of iustice & maintenãce of peace and good order in ỹ cõmon weale. And therfore all their subiectes must again on their partes, and be boũde by this cõmandement, not onely to honour & obey their said princes, according as subiectes be bound to do, & to owe their truth & fidelitie vnto them, as vnto their naturall lordes: but they must also loue them, as childrẽ do loue their fathers, yea they must more tendre the suretie of their princes person, and his estate, than their owne or any others. Euen like as the health of the head is more to be tendred, than the health of any other membre.

And by this commandement also, subiectes be bounde not to withdrawe their said fealtie, trouth, loue and obedience, towardes their prynce, for any cause what so euer it be, ne for any cause they maye conspire against his person, ne do any thing towardes the hinderance or hurt therof, nor of his estate.

And furthermore by this commandement they be bounde to obey also, all the lawes, proclamations, preceptes and cõmandementes made by theyr princes and gouernours, except they be against the commaundementes of god. And lykewise they be bounde to obey all suche as be in authoritie vnder their prince, as farre as he wyll haue them obeyed. They must also giue vnto theyr prynce, ayde, helpe, and assystaunce whan so euer he shall require the same, eyther for suretie, preseruation, or maintenãce of his person and estate, or of the realme, or of the defence of any of the same against all persons. And whã so euer subiectes be called by their prynce vnto

pꝛiuy counſayle, oꝛ vnto the parlyament, where is the generall counſayle of this realme, than they be bounde to giue vnto theyꝛ pꝛince, as theyꝛ learnynge, wiſedome, oꝛ experience can ſerue them, the moſte faithfull counſayle they can, and ſuche as may be to the honour of god, to the honour and ſuertie of his regall perſon and ſtate, and to the generall wealthe of this hole realme.

And further if any ſubiecte ſhall knowe of any thynge, whiche is oꝛ may be to the noyaunce oꝛ damage of his pꝛinces perſon oꝛ eſtate, he is bounde by this commandement to diſcloſe the ſame with all ſpede, to the pꝛynce hym ſelfe, oꝛ to ſome of his coũſayle. Foꝛ it is the very lawe of nature, that euery membꝛe ſhal imploy him ſelfe to pꝛeſerue & defende the heade. And ſurely wyſedome and polycie wyll the ſame: foꝛ of conſpiracy and treaſon commeth no goodneſſe, but infinite hurte, damage, and peril to the common weale.

And that all ſubiectes do owe vnto their pꝛinces and gouernours, ſuche honour and obedience as is afoꝛeſayde, it appereth euydently in ſundꝛy places of ſcripture, but ſpecially in the epiſtles of
Rom. xiii. ſaint Paul, and ſaint Peter. Foꝛ ſaint Paule ſaith in this maner: Euery man muſt be obedient vnto the hyghe powers, foꝛ the powers be of god. And therfoꝛe who ſo euer reſyſteth the powers, reſyſteth the oꝛdynaunce of god. And they that reſyſt the oꝛdynaunce of god, ſhall get to them ſelues damnation: foꝛ rulers are not fearefull to them that be good but to them that do euill. Wilt not thou feare

the

the power: Do well, and thou ſhalte haue prayſe of the ſame: for he is the miniſter of god for thy welth. But if thou do euyll, then feare, for he beareth not the ſworde without cauſe. For he is the miniſter of god to puniſhe the euyll doer, therfore you muſt obey, not onely for the feare of puniſchement, but alſo bicauſe of conſcience, And for this cauſe ye paye tributes, for they be goddes miniſters ſeruinge for the ſame purpoſe. Giue therfore to all men that is due, tribute to whom tribute is due, cuſtome to whō cuſtome is due, feare to whom feare is due, and honour to whom honor is due. And ſaint Peter ſaith, Obeye vnto all ſortes of gouernours for goddes ſake, whether it be vnto the kynge, as vnto the chiefe heade or vnto rulers, as vnto them that be ſent of him, to punyſhe euill doers, & to cheriſhe them that do well. And ſhortly after it foloweth, Feare god, honour the king i.Pet.ii.

And there be many exaumples in ſcripture, of the great vengeance of god, that hath fallen vppon rulers, and ſuche as haue bene diſobedient vnto their princes. But one principall exaumple to be noted is of the rebellion, whyche Chore, Dathan, and Abiron made againſt their gouernours, Moiſes, and Aaron. For punyſchement of which rebels god not only cauſed the earth to open, and to ſwalowe them downe and a great numbre of other people with them, with their houſes, and all their ſubſtance, but cauſed alſo the fyer to deſcende from heauen, and to burne vp. CCl. capitaines, whiche conſpired with them in the ſayde rebellion. Num.xvi.

Moreouer all chriſten men be bounde by this

commaundement to exhibite due honour and reuerence vnto the ſpirttuall fathers & parentes, which haue cure and charge of their ſoules, as vnto thoſe who be appointed by god to miniſter his ſacramentes vnto the people, & to feede them with his word, and by the ſame to conducte and to leade them the ſtraight way to the father in heauen euerlaſting.

And our ſauiour Chriſt in the goſpell maketh mencion as well of the obedience, as of the corporal ſuſtenance, whiche all chriſten people do owe vnto theyr ſpirituall fathers. Of the obedience he ſayth:

Math.x. That who ſo euer receyueth you, receyueth me. And

Luc.vii. in an other place he ſaith: He that heareth you heareth me, and he that diſpiſeth you, diſpiſeth me. And

Heb.xiii. ſaint Paule ſaith, Obey your prelates, and gyue place vnto them, for they haue moche charge, and moche care for your ſoules, as they, whiche muſte giue an accompte therfore, that they may do it with ioye and not with griefe, that is to ſaye, that they may gladly, and with moche comfort do their cure and charge, whan they do perceyue, that the people be obedient to their teachynge. Lyke as contrarye wyſe, although they be bounde to do it, yet the people gyue theym lytle comforte to doo it, whan they fynd them diſobedient and repugnant.

And for the ſuſtenance of theyr lyuinge, whiche is comprized in this word Honour, (as before is declared) Chriſte ſaith in the goſpell: The workeman is worthy his wages. And ſaint Paule ſaithe: who goeth on warfare vppon his owne ſtipende? And who

Luc.x. Corin. ix. plaunteth the vine, and eateth no parte of the fruite?

And

And who fedeth the flocke, and eateth no parte of the mylke? And after folowyth: Euen so hath the lorde ordeyned, that they which preache the gospel, shulde lyue of the gospell. And therfore in an other place it is writen: Priestes that rule well, be worthy of double honour, specially they that labour in the ministration of the worde of god, and his doctrine. In whiche place the apostle meaneth by Double honour, not onely the reuerence, whiche is due vnto the spirituall fathers, as is afore sayde, but also sufficiencye of all thinges necessary and requisite, as wel for their sustenance and fyndyng, as for the quiete and commodiouse exercisynge and executinge of their sayde office. i. Timo. v

Fynally in this commandement is conteyned the honour and obedience of the seruaunt vnto his mayster: that is, to loue his maister, to be reuerent and lowly to him in all his wordes and gesture, to suffre and forbeare hym, to be redy with a good wil without murmuration or grudging, to obey all his laufull and reasonable commandementes, to feare hym, and to be loth to displease hym, to be faythful and true vnto hym. And to his power to procure & doo that, whiche is for his maysters honestie and profyte, And that as well in his maisters absence, and out of his sight, as whan he is present, and loketh vpon hym, accordinge to the wordes of sainte Paule, where he saith: Seruantes be you obedient vnto your masters, with feare and trembling, with simple and playne hartes, as vnto Christe, not seruyng onely in their syghte, as pleasers of men, but Ephe. vi.

as the ſeruantes of Chriſte, doinge the wil of god from the harte, and with good wyl, thinkinge that ye ſerue god, and not men. And be you ſure, that of all your good ſeruice, you ſhall receyue rewarde of
Tit.ii. god. And again to Titus he writeth thus: Exhorte the ſeruãtes to be obedient vnto their maiſters, to pleaſe them well in all thinges, not to be patterers and praters againſt them, nor pickers nor priuy cõ=
i.Pet.ii. ueiours of their maiſters goodes. But to ſhewe all truth and faythfulnes. Sainte Peter alſo biddeth ſeruantes to obey their maiſters with all feare, not onely yf they be good and gentile, but alſo thoughe they be frowarde.

And of the other ſyde, the office and duetie of maiſters to their ſeruantes is, to prounde ſufficiently for them, of all thynges neceſſarye, to ſe them inſtructe in the knowlege of the commandementes of god, and that they obſerue the ſame, and not be ouer rigorouſe vnto them, but with diſcretion to correcte them, whan they do amiſſe, and to commende and cheriſhe them, whan they do well, according to
Col.iiii. the ſaying of ſainct Paule: You that be maiſters, do vnto your ſeruantes, that is ryght and reaſon, knowinge that your ſelues haue alſo a maiſter in heauen.
Ephe. vi. And in an other place he ſaith: Be not rigorous vnto your ſeruãtes, for you haue a maſter in heauen, that regardeth al perſons indifferently. And the wiſe man
Ec.xxxiii. ſaith: Meate, correction & worke is due vnto ſeruantes. Set thy ſeruante vnto labour, that he be not idle, for idelnes bringeth moche euyl, ſet him to worke, for that belongeth to him: if he be not obedient, correcte him.

And

And in this cõmandement is alſo implied, that chyldren and yonge folkes, ſhuld gyue due honour and reuerence to olde men, and to all ſuche as be theyr maiſters and tutours, to bryng them vp in lernyng and vertu, whiche be in this behalfe as fathers vnto them, and ſo as fathers, muſt be honoured and obeyed.

The expoſition of the .vi. commandement of god.

Thou ſhalt do no murther.



In this commandement is forbidden, not onely bodily killing, and all maner of violent layinge of handes vpon any man, as ſtriking, cutting, woundyng, and all maner of bodily hurtyng, by act or deede: but alſo all malice, anger, hate, enuy, diſdaine, and al other euyll affections of the hart, & alſo al ſclander, backbiting, ſcoldyng, bannyng, railyng, ſcornyng, or mockinge, and all other euyll behauiour of our tongue againſt our neyghbours, whiche all be forbidden by this commaundement, for they be rootes and occaſions of murther, and other bodily hurte.

The contrary of all theſe thinges be commanded by this commandement, that is to ſay, that we ſhulde with our hartes loue our neyghbours, and with our tongues ſpeake wel of them and to them,

and in our actes and dedes do good vnto them shewing towardes them in harte, worde, and dede, pacience, mekenes, mercy, and gentylnes, yea though they be our aduersaryes, and ennemies. And that this is the true sence and meanyng of this cõmandement, it appereth, by the expositiõ of our sauiour Christe in the gospell, where he declareth, that we shulde neither hurte any man in dede, nor speake of hym or vnto hym maliciously or contemptuously with our tounges, nor beare malice or anger in our hartes: But that we shuld loue them that hate vs, say well by them, that say euyll by vs, and do good vnto them that do euyll vnto vs. And accordynge to the same saying of Christ, saint John sayth also: That he that hateth his brother, is a manqueller.

Math.v.

1.Ioan.iii.

It is not forbydden by this commaundement, but that al rulers and gouernours, as princes, iudges, fathers, maisters, and suche other, may for the correction of them, whyche be vnder theyr gouernance, vse suche maner of punishemente, eyther by rebukefull or sharpe wordes, or by bodyly chastysing, as the lawes of euery realme do permitte. And not onely they may do thus, but also they be bound so to do (onles they se reasonable cause to the cõtrary) and offende god if they do it not, as is before declared in the. v. commandement.

All rulers also must beware and take hede that in their corrections and punishmentes, they do not procede vpon any priuate malyce of their hartes, or displeasure towardes any man, or for any lucre, fauour, or feare of any persõ, but that they haue their

eye

eye and consideration only vpon the reformation & amendment of the person, whom they do correct, or elles vpon the good order and quietnes of the common weale, so that still there may remayne in theyr hartes charitie, and loue towardes the person, they punysche. And lyke as the father loueth his chylde, euen whan he beateth hym: Euen so a good iudge, whan he giueth sentence of death vppon any gylty person, although he shew outwardly sharpenes, & rigour, yet inwardely he ought to loue the person and to be sory and heauy for his offences, and for the death whiche he hym selfe by the law, dothe and must nedes condemne him vnto. And although inferiour rulers and gouernours, maye correcte and punysshe suche as be vnder theirgouernaunce, yet they maye not punysshe by deathe, nor mutilate, maime, or imprison them, or vse any corporall violence towardes them, otherwyse then is permitted by the highe gouernour, that is to say, by the prince and his lawes, from whom all such authoritie doth come. For no man may kylle, or vse suche bodily coertion, but onely princes, and they which haue authoritie frome princes, ne the sayde princis, nor any for them, may do the same, but by and according to the iuste order of their lawes and ordinances.

Moreouer no subiectes may draw their swordes against their prynce for any cause what so euer it be, nor against any other (saupnge for laufull defence) without their princes lycence. And it is theyr duety to draw their swordes for the defence of their prynce and realme, whan soo euer the prince shall

commande

commande theym ſo to do. And although pꝛinces, which be the chiefe and ſupꝛeme heades of their realmes, do otherwiſe than they ought to do: Yet god hath aſſigned no iudges ouer them in this woꝛlde, but wyl haue the iugement of them reſerued to him ſelfe, and wil puniſhe them whan he ſeeth his time. And foꝛ amendement of ſuch pꝛinces that do otherwiſe than they ſhulde do, the ſubiectes maye not rebell, but muſt pꝛaye to god, whiche hath the hartes of pꝛinces in his handes, that he ſo turne their hartes vnto him, that they maye vſe the ſwoꝛde, which he hath gyuen them, vnto his pleaſure.

Againſt this commandement offende all they, whyche do kyll, mayme, oꝛ hurte any man without iuſte oꝛdꝛe of the lawe, and giueth counſayle, ayde, fauour, pꝛouocation, oꝛ conſent therto.

And alſo all they, whiche may (yf they wyll) by their authoꝛitie oꝛ laufull meanes, delyuer a man from wꝛongfull death, mutulation, hurt oꝛ iniury, and wyll not do it, but wyll wyncke therat, and diſſemble it, be tranſgreſſours of this commãdement.

And al iudges, which ſeing no ſufficient matter oꝛ cauſe of death, oꝛ vpon lyght triall, without ſufficient examination and diſcuſſion, giue ſentence of death, oꝛ whan the matter oꝛ cauſe of death is ſufficient, and the triall good, yet delyte in the deathe of the perſon, be tranſgreſſours of this cõmandement.

And likewyſe be all thoſe, whiche in cauſes of lyfe & deathe, being impanelled vpon inqueſtes, do lyghtly condẽne oꝛ endite any perſon, without ſufficient

fficient euidence, examination, and discussion of the informations gyuen vnto them. And moreouer all those, whiche either in such causes do giue false euidence or information, either wittingly, contrary to their owne conscience, or doubtyng of the truthe of those informations, or without sufficient examination, do promote, enforce, or manteine suche euidences, informatiõs, or inditementes, do also breke this commaundement.

SO DO all they whiche wyllyngly do kyll themselfe for any maner of cause, for so to doo, there can be no pretence of lawfulle cause, ne of iust order. And therfore he that so dothe, kylleth at ones both body and sowle.

Fynally all they, whiche beare hatred and malyce agaynste their neighbours, and eyther malyciously speake wordes of contempte, dyspite, checkynge, cursynge, and suche other, or elles publysshe their neyghbours offences to their sclander, rather than to their amendemente: And generally al they that liue in yre, malice, enuy, and murmuringe at other mens welth, or reioysing at other mens trouble or hurt, or suche other like, they offende all againste this precepte.

¶ The exposition of the seuenth commaundement of god.

Thou shalte not cõmitte adultery.

ALthough this word Adultery doth signifie properly the vnlaufull commixtion of a maryed man with anye other woman, than with his owne wyfe, or elles of a maried woman with any other man, than her owne husbande: yet in this commaundement, it is taken not onely for that, but also for all maner vnlaufull copulation betwene man and woman maried and vnmaried, and all maner of vnlaufull vse of those partes, whiche be ordeyned for generation, whether it be by adultery, fornication, incest, or any other meane.

AND in laufull matrimonye a man may breake this commandement, and lyue vnchaste with his owne wyfe, yf he do vnmeasurably or inordinatly serue his or her flesshly appetite or lust. And of such the deuyll hath power, as the angel Raphael saide vnto Thoby: They that marrye in suche wyse, that they exclude god out of their hartes, and gyue themselues vnto their owne carnal lustes, as it were an horse or a mule, whiche haue no reason: apon suche persons the deuyll hath power.

Thob. vi.

ALSO all christen people ought highly to regard the obseruation of this cõmandement, considering howe moch god is displeased, and what vengeance he

he hathe alwayes taken, and euer wyll take for the transgression of the same. For confirmation wherof, you shall vnderstande, that god in the tyme of Moyses lawe, cõmanded, that who so euer committed adultery, shulde be stoned to death.

And that almightye god, after the chylderne of Israel had commytted adultery with the women of Moab and Madian, cõmanded fyrste, that the heades and rulers of the people shulde be hanged, for that they suffred the people so to offende god. And afterwarde commaunded also, euery man to slea his neyghbour, that had so offended. In so moche that there was slain of that people the numbre of .xxiiii. M. and many mo shulde haue ben slaine, had not Phinees the sonne of Eleazar the high prieste, turned the indignation of god frome the chyldren of Israell. For this Phinees, whan he sawe Zamry, chief of the tribe of Simeon, in the presence of Moises, and al the people, go vnto Cosby, a noble maus daughter of the Madianites, to committe fornication with her, he rose from among al the multitude, and takynge a sworde in his hande, wente into the house where they were, & thrust them both through the bealyes. Whose feruent mind and zeale, god dyd so moche allowe, that he dydde therfore bothe ceasse frome the farther punyshement of the Israelytes, and also graunted to Phinees, and his successours for euer, the dignitie of the hygh priesthode.

Also the tribe and stocke of Beniamin was soo punyshed for the maintenance of certayne persons

of the cytie of Gaba, whiche had contrarye to this commandement, shamefully abused a certain mans wyfe, that of .xxv. M. .x. vii. C. men of armes, there remayned on lyue but .vi. C.

Gen.xix. Moreouer almyghty god for the transgression of this commaundement, caused brymstone and fire to rayne downe from heauen, vpon al the countrey of Sodome and Gomor, and so destroyed the hole region, both men women and beastes, and all that grewe vpon the earthe, reserupnge onely Loth and his two doughters.

These terrible examples and many other like, almighty god dyd shewe in times past, to the intent we shulde haue them in our continuall remẽbrance and shulde euer stande in awe and feare so to offend god. For though he dothe not presently punyshe vs here in this worlde, as he dyd the persons afore rehersed: yet his longe pacience and forbearynge, is no allowance or forgyuenes of our offences, yf we continue styll in them, but a sore accumulation and heapynge togyther of goddis wrathe and indignation against the daye of iudgement. At whiche time in stede of this temporall payne, we shall receyue

Rom.ii. euerlastyng paine, being (as saint Paule sayth) excluded from the euerlastinge kyngdome of heauen. And as Christe saith in the gospel, and saynt Johñ in the apocalypse: we shall be caste into the burnynge

Mat.xxv. Luc.xiii. lake of hell, where is fyre, brymstone, wepynge, waylyng, and gnasshyng of tethe without ende.

Furthermore in this commandment not only

ly the vices before rehersed, be forbydden and pro-
hibited, but also the vertues contrary to them be re-
quyred and commanded: That is to saye, fidelitie,
and true kepyng of wedlocke, in them that be mar-
ried, continence in them that be vnmarted: And ge-
nerally in all persons, shamefastnes and chastenes
not only of dedes, but of wordes and maners, cõ-
tenance and thought. And moreouer fastynge, tem-
perance, watchynge, labour, and all lawfull thin-
ges that conduce and helpe to chastitie.

And therfore against this cõmandement offend
all they, whiche take any syngle woman, or other
mãs wyfe, or that in their hartes do couet or desyre
vnlawfully to haue them. For as Christ saith: who
so euer beholdeth a woman, couetynge her vnlawfully,
hath alredy committed adultery with her in his hart. Mat. xxv.

They also offende this commaundement, that
take in mariage, or out of martage, anye of theyr
owne kynrede or affinitie, within the degrees for-
bydden by the lawe of god. Leui. xviii. & .xx.

They also offende this commandement, whiche
abuse them selues, or any other persons against na-
ture, or abuse their wyues in the tyme of their men-
struall purgation.

They also that do nourishe, styre vp, and pro-
uoke them selues, or any other, to carnal lustes and
plesures of the body, by vnclenly and wanton wor-
des, tales, songes, syghtes, touchynges, gay and
wanton apparell and lasciuious deckynge of them
selues, or anye suche wanton behauiour and intice-

ment. And also all those, whyche procure any suche acte, or that minister house, licence, or place therunto. And all counsaylers, helpers, and consentours to the same, do greuously offende, and transgresse this commandement. Likewise all they that auoide not the causes hereof so moche as they conueniently maye, as surfettynge, slouth, idelnes, immoderate slepe, and company of suche both men and women, as be vnchaste and euyll disposed, be gyltie of the transgression of this commaundement.

The exposition of the eight commaundement of god.

¶ Thou shalte not steale.

VNder the name of theefte or stealynge, in this commaundement, is vnderstande all maner of vnlaufull takyng away, occupiyng, or keping of an other mans goodes, whether it be by force, extortion, oppression, bribery, vsury, simonie, vnlaufull cheuisance, or shiftes, or els by false bying and selling, either by false weightes, or by false measures, or by sellynge of a thyng counterfayt for a true, as gylte copper, for true golde, or glasse for precious stones, and generally all maner of fraude and deceyte.

AND like as the vices before rehersed, be forbydden by this precepte: Euen so sundry vertues contrary

trary to the ſaid vices, be cõmanded by the ſame, as to deale truely and plainly with our neighbours in all thynges, to gette oure owne goodes trewly, to ſpende them liberally vpon them that haue nede, to feede the hungry, to gyue drynke to the thyrſtye, to clothe the naked, to harborowe the harbourleſſe, to comforte the ſycke, to viſite the priſoners: And fynally to helpe our neighbours, with our learnyng good counſayle and exhortation, and by all other good meane that we can.

Againſt this commandement offende al they, which by craft or violence, vpon ſea or lande, ſpoile robbe or take away any other mans ſeruãt or child, lande, or inheritance, horſe, ſhepe, or cattell, fyſſhe, foule, conies, or deere, money, iewels, apparaile, or any other thyng, which is not their owne.

Likewiſe offende all they againſt this cõmandement, whyche haue goodes gyuen to an vſe, and put them not to the ſame vſe, but kepe them to their owne aduantage, as maiſters of hoſpitals, and falſe executours, which conuert the goodes gyuen to the ſuſtentation of the poore folkes, & to other good and charitable vſes, vnto their own profit. And alſo all they, which receiue rent or ſtipend, for any office ſpiritual or temporal, & yet do not ther office belõging thervnto, be tranſgreſſours of this commandemẽt.

And ſo al they, which take wages or fee, pretẽdyng to deſerue it, and yet do not in deede, as labourers, and hyred ſeruantes, which loyter and do not applye their buſyneſſe. And lyke wyſe aduocates, pro-

pʒoctours, attourneys, counſaylours in any of the lawes, whiche ſometyme foꝛ lyttell payne take moche ſtipende, oꝛ by their defaut & negligence, marre good cauſes, oꝛ do any thynge to the hinderance of ſpedy iuſtyce, foꝛ theyꝛ aduauntages, do tranſgreſſe this commandement.

Alſo all ydell vacabundes and ſturdy beggers, whiche beynge able to get theyꝛ lyuinge by labour, take ſuche almes, wherewith the pooꝛe and impotent folkes ſhulde be releued and ſuſteyned, do offende againſt this commandement.

Moꝛeouer al they tranſgreſſe this commandement, which bye any ſtoolne goodes, knowing that they be ſtoolne, oꝛ that bye thynges of theym that haue none authoꝛitie to ſell them, oꝛ alienate them, yf they knowe the ſame. And lykewiſe do they, whiche withholde goodes ſtoolne, oꝛ that fynde thynges loſt, and knowynge the owner therof, wyll not reſtoꝛe them, oꝛ wyl not do their diligence to knowe the owner.

They alſo whiche defraude theyꝛ hyꝛed ſeruantes of their due wages, and they that boꝛowe anye thynge, oꝛ reteyne any thyng delyuered vnto them vpon truſte, and wyll not reſtoꝛe the ſame agayne. And they that vſe falſe weyghtes oꝛ meſures, oꝛ deceytefull wares, oꝛ ſell theyꝛ owne wares at an vnreaſonable pʒice, farre aboue the iuſte value.

And they that ingroſſe and bye vp any kynde of wares holely into theyꝛ owne handes, to the intent that they may make a ſcarcenes therof in other mēs

handes

handes, and ſell it againe as they lyſte.

And generally all couetous men, whiche by any meanes vnlaufully gette, or vnmercyfully kepe theyr goodes from theym that haue nede, be tranſgreſſours and breakers of this commaundement.

The expoſition of the nynth commaundement of god.

Thou ſhalt not beare falſe witneſſe againſt thy neyghbour.

BY this commaundement is forbydden all maner of lyinge, ſclanderynge, backebytinge, falſe reportynge, falſe accuſynge, euyll counſaylynge, and all ſuche myſdyſynge of our tongue to the hurte of our neyghbours, whether it be in theyr bodye or goodes, or in their good name and fame. The apoſtle ſainte James lykeneth the tong of a man, vnto the bitte of an horſe mouthe, whiche turneth the hole horſe euery way, as pleaſeth him that ſitteth on the horſe backe: and he compareth it alſo to the healme of a ſhyppe, wherby all the hole ſhip is ruled, at the pleaſure of him that gouerneth the healme. And thirdly, he compareth it vnto a ſparke of fyer, which if it be ſuffred, wyl burne vp an hole towne or citie. And ſurely all theſe compariſons be verye apte and mete. For the tonge of a man no doubt, is the chiefe ſtay of al the hole body,

Iacob. iii.

eyther to do moche good, or to do moche hurt. The voyce of the tounge perceth the hartes of hearers, and causeth them to conceyue of other men, good or euyll opinion. It kyndleth or quencheth cõtention. It disposeth men to warre or peace, and moueth the heare rs sundry ways, to goodnes or vyce. And like as the great ragious flames, that goo from house to house, come but of one sparkel, whiche in the begynning mought haue ben easily quenched, but by negligence and sufferaunce encreaseth and waxeth so great, that no man can resiste it: And lyke as fire is a great cõmoditie many wayes, if it be well and wysely vsed, & contrary an vtter destruction, if it be suffered, and not taken hede vnto: Euen so of mans tounge, although it be a very small membre of the body, yet there commeth exceedyng great benefytes, both to him self and to others, yf it be wel and wisely gouerned. And contrarywyse, if no hede be taken therunto, but be suffred to runne at large, than it is not one euyll alone, but a roote and occasion, or rather a heapyng togither of all euyls.

And bycause that of the tonge commeth so moche good, or so moche euyl: Therfore by this commaundement is not onely forbydden all euyll vse of the tonge, to the hurt of our neighbours, but also in the same is commanded all the good vse of the tonge, to the benefite of our neyghbours, as to be true and plaine in our wordes, to be faithful in couenantes, bargaines, and promyses, to testyfie the truth in all courtes, iugementes, and other places, to report well of them that be absent, to gyue good

coun-

counsayle and exhoztation to all goodnes, to dyssuade from all euyl. And whan we knowe any man to do amysse, not to publysche his faute to other men to his sclander, but rather to admonische him pziuily betwene him and vs, and to seke his reformatiõ, to speake wel by our ennemies, to pacifie and set at one theym that be ennemies, to excuse them, and to answere for them, that be vniustly slandered: and generally in all other thynges to vse our tounges in truthe, to the wealthe of our neighbours.

Against this commandement offende all they, which by lyeng and vttering of false spech, deceyue and hurte any man. And suche lyers, be the deuyls childzẽ. For as saint John saith in his gospel: The deuyll is a lyar, and father of lyars. And therfore biddeth saynt Paule: That we shuld put away lying, and speke trouth euery man to his neighbour.

Ioan. viii.

Ephe. iiii.

They also offende against this cõmandement, which be detractours, backebyters, and slanderers whom the wise man doth liken vnto serpentes, that pziuily byte or sting men behinde, whan they be not ware therof. And surely such men (what so euer they pzetende) go not about to heale and amende theym that do amysse, but rather do satisfie their owne malyce, and sclanderours tounges. For lyke as the surgeon, that wyll heale a wounde, dothe couer it, and bynde it, that it take no open ayze: So yf we intende the amendment of our neighbours faut, we must not open it abzode to his hurt, but we must be sozy, and pzay to god for him, & so taking him to vs we must pziuily counsail and exhozt him. And this

Eccl. x.

louyng correction, wyll make him beware and take hede, that he offend no more. But if we tell his fautes, fyrst to one, and after to an other, and charge euery one to kepe counsaile, as though we had tould it to no mo, this is no amendment of his faute, but adeclaration of our owne, and a reprehension of our selues, in that we vtter forthe vnto other, that thyng which we our selues iudge not to be vttered. And surely we condemne our selues therin, for we shulde fyrst haue kepte it secrete to our selues, if we wolde not an other man shulde vtter the same. And therfore the wyse man sayth: If thou hast herde any thing against thy neighbour, let it dye within the, and be sure it wyll not burst the. And in an other place: As euyll is he that backebiteth priuely, as the serpent whiche styngeth vnwares.

Eccl. xix.

And they also offende against this commandement, whiche gladly giue eares, and be redy to here suche backebitours. For as saint Bernarde sayth. Lyke as the backebyter caryeth the deuyll in his mouthe: so the hearer carieth the deuyll in his eare. For the detractour is not glad to telle but to hym, whiche is glad to heare. And the wyse man sayth: That lyke as the wynde dryueth away the raine, euen so dothe a sadde and a dysplesant countenance dryue away the toung of the backebitours, and maketh them abasshed.

Pro. xxv.

They also breake this commaundement, whyche with flatteryng and double tounges, go about to please such as be glad to here complaintes. Iuges also, whiche gyue sentence, contrarye to that, which

which they knowe to be true, and they that in iuge=ment do hyde and suppresse the truth, and they that make false pleas, to the delay and hynderaunce of Justyce, or anye otherwyse do stop iustyce: And en=questes, whiche vppon lyght groundes, or vppon groundes not well examined or discussed, gyue ver=dite, be transgressours and breakers of this cõman dement. And aboue other, they do trãsgresse this cõ=maundement, whiche in preachyng or other wayes, do teache or maintеyne anye false or erronious do=ctrine, contrary to the word of god, or that do teach fables, or mens fantasies and imaginations, affir=ming them to be the word of god. And such be worse than false wytnesses of worldely matters, for they beare false wytnes against god and his truthe.

The exposition of the tenthe com=maundement of god.

Thou shalt not vniustly desire thy neigh=bours house, nor thy neighbours wyfe, nor his seruaunt, nor his mayde, nor his oxe, nor his asse, nor any thing that is thy neighbours.



Where as in the other cõman dementes before rehersed, be forbid den all wordes and dedes, which be againste goddes pleasure, and the loue of our neyghbours: In this last precept is forbidden the inward consent of the harte, to all vnlefull motions, desy=

res,delites,inclinations, and affections vnto euyl, which thinges be so roted and planted in al vs the childzen of Adam, euen from the fyzst houre of our byzth,that although by the inspiratton of the holy goste, and the grace of god gyuen vnto vs we doo entende neuer so well, and wolde moste gladly eschue all euyll:yet there remaineth in vs a dispositi= on and redyneſſe vnto such thinges,as be contrary to the wyll and cõmandement of god: In so moche, that if the grace of god did not helpe vs to stay and reliste our naughty thoughtes & delyte vnto synne, the same our concupiscence and noughtines, shuld be so moche, that we shulde runne headlynge into synne and mischiefe, our nature is so cozrupte, and we be so farre from the perfect obedience vnto god= dis wyl,whych obedience Adam had in the state of innocencye. And of this cozruption of our nature and redynes vnto euyll, complayneth saint Paule in his epistle vnto the Romains,wher he declareth at length, that the nature of man is so full of con= cupiscence and euyll affections, that no man dothe oz can of him selfe satisfie oz fulfil the lawe of god: And that the law condemneth all men as transgres sours, and that therfoze euery man foz his saluati= on,muste haue refuge vnto the grace and mercy of god,obteyned by our sauiour Jesu Chzist.

Rom .vii.

Furthermoze lyke as in the fifte commande= ment, vnder the name of father and mother, is vn= derstande al superiours:And in the. vi. commande= ment, vnder the name of kill yng is vnderstande al wzothe and reuenging, And in the. vii. commande=

ment

ment, vnder the name of adultery, is vnderstande all vnchaste lyuyng: And in the eyght commandement, vnder the name of thefte is vnderstande all disceytful dealynge with our neighbours: And in the.ix.commandment, vnder the name of false wytnesse, is vnderstande all mysreporte, and vntrewe vse of our tonge: So in this last commandement, vnder the name of desyryng of an other mans wife and goodes, is vnderstande all maner of euill and vnlaufull desyre of any thyng.

And lyke as in this precepte be forbydden euyll desyres, euen so in the same be commaunded good desyres, good affections, good inclinations to godly thynges, and the perfect obedience of our hartis vnto goddis wyll, whiche althoughe we shall not fully and absolutely atteine vnto, whiles we be in this lyfe: Yet this commandement dothe binde vs to enforce and endeuour our selues therunto, by cõtynual fyghtynge and resystinge against the sayde corruption, concupiscence, and euyll desires, for as moche as by theym man is contynually tempted to euyll dedes and vicious lyuinge, accordinge wherunto sayncte James writeth: Lette no man saye, whan he is tempted to euyll, that he is tempted of god. For as god can not be tempted to euyll, so he tempteth no man to euyll, but euerye man is tempted, drawen, and allured by his own concupiscence: than concupiscence whan she hath conceyued, bringeth furth synne. Iacob.i.

All they be transgressours of this commandement, whiche by delyberation and full consent, cast

they

theyr myndes and lustes, to accomplysshe the concupiscence and desyre, whiche they haue to obteyne and gette vnlawfully an other mannes wife, child, seruant, house, lande, cattall, or any thynge or goodes that be his.

And they also be transgressours of this commandement, which by enuy, be sory of theyr neighbours wealth and prosperitie, or be gladde of theyr sorowe hinderance and aduersitie. And also all they whiche do not set theyr myndes and studies, to preserue, maintaine, and defende vnto theyr neyghbours (as moche as it is in theym) theyr wyues, chyldren, seruauntes, howses, landes, goodes, and all that is theyrs. For (as before is declared) this commaundement not onely forbiddeth vs to desyre vnlaufully from our neighbour any thing that is his: But by the same we be also commanded, gladly to wisshe and wyl vnto hym, that he may quietly possesse & enioy all that god hath sent him, be it neuer so great abundance. And this mynde we oughte to beare vnto euery man by this commandement, not only if they be our frendes and louers, but also if they be our ennemyes and aduersaries.

Here

The fyrſt petition

There foloweth the expoſion of the prayer of our lorde called the Pater noſter, deuided in to ſeuen peticions.

i OUr father which art in hea
uen: halowed be thy name
ii Thy kyngdome come.
iii Thy wyl be done in earth/
as it is in heauen.
iiii Gyue vs this day our dayly breade.
v And forgyue vs our treſpaſſes: as we
forgyue thē that treſpaſſe agaynſt vs.
vi And let vs not be ledde into temptatiō.
vii But deliuer vs from euyll. Amen.

FOr the better and more ample declaration of this prayer, ye ſhall vnderſtande, firſt that our ſauiour Jeſus Chriſt, was the author and maker therof, and that therfore lyke as he is of infinite wiſedome, and of infinite loue & charitie towardes vs: euen ſo al chriſten men ought to thinke and beleue, that this ſame prayer is the moſt excellent and moſt ſufficient, & moſt perfect of al others. For neyther there is any thinge in this prayer ſuperfluous, neyther there wanteth any petition, ſuite, or requeſt

for ſuche thinges as be neceſſarie for oure iourney and paſſage in this worlde, or for oure furtherance to thatteininge of the lyfe and glorye euerlaſtynge.

Secondely that euery good chriſten man may be aſſured to atteyn the requeſtes made in this praier, if he ſhall enforce hym ſelfe, and apply his hole harte and wyll to the wyll and grace of hym, vnto whom this prayer is made, and alſo if he ſhall vtter and offer the ſaid petitions inwardly with his hart and with ſuche faith, confidence, and truſte in god, as he requireth. For ſurely no prayer is thankfull vnto god, but that whiche is made with the harte. And therfore the prophet Dauid crieth to our lorde with all his hart. And Moyſes is noted to crye out alowd, whan he ſpake no word with his mouth, but he ſpake aloude with his hart. And our lord by his prophete noteth, that ſome pray with theyr lyppes, and in their hartes mynde nothynge leſſe than that which they praye for. And therfore who ſo euer intendeth by ſaieng his Pater noſter, to atteyne his deſyre, he muſt haue with faith a good and erneſt deuotion, and his harte as nygh as he can, voyde of vayne thoughtes, and applyed to god, ſo that the entente and deſyre of his harte maye be ioyned alwaies with the prayer of his mouth.

Pſ. cxviii.
Exo. xiiii

Eſa. xxix.

And for this purpoſe it is mete & moch requiſite, that the vnlearned people ſhulde vſe to make theyr prayers in their mother tongue, which they beſt vnderſtande, wherby they may be the more moued and ſtirred vnto deuotion, and the more erneſtly minde the thynge that they pray for.

The

Our father which art in heauen/ halowed be thy name.

OF theſe wordes Our father, placed in the beginning of this petition, all true chriſten mē ought to conceiue a great comfort and ioy, in that they be taught and commaunded in this prayer, to take almighty god for their father, and ſo to call him, as for example: If oure ſouerayne lorde the kinge wolde ſaye to any of vs, take me for your father, and ſo call me, what ioye in harte, what comforte, what confidence wolde we cōceiue of ſo fauourable, & gracious wordes? Than moch more incōparably haue we cauſe to reioyſe, that the king & prince of al princes ſhewith vnto vs this grace & goodnes, to make vs his chyldren. And ſurely as the naturall ſonne may aſſuredly truſt that his father will do for him, all thinges that may be for his ſetting forth and aduancemēt: euen ſo we may vndoubtedly aſſure our ſelues, that hauing almighty god to our father, vſinge our ſelfe as obedient chyldren, we ſhall lacke nothinge whiche may be profitable for vs, toward the euerlaſtynge inheritaunce prepared for vs.

And here is to be noted a leſſon, that as this word Father, declareth the great beneuolence, mercy and loue of god towardes vs, as wel in the creation, as alſo in the redemption of man: ſo it admoniſheth vs againe of our duetie towardes him, and

howe we be bounde to ſhewe againe vnto hym our hole harte, loue, and our obedience and redynes to fulfyll all his preceptes and commaundementes, with all gladnes and humylitie. And therfore who ſo euer preſumeth to come to god with this prayer, and to call hym father, and yet hath not full intente and purpoſe to vſe hym ſelfe in all thinges lyke a kinde and an obedient ſonne, he cõmeth to hym, as
Luc. xxii Judas came to Chriſte with a kiſſe, pretendynge to be his frende and his ſeruant in callyng hym mayſter, and yet he was in dede a traytour to hym, and a deadly enneimy. And for this conſideration, euery chriſten man that intendeth to make this prayer, ought inwardly and thoroughly to inſerche and examine him ſelfe, and yf he finde in him ſelfe any notable crime, for the whiche he ought to be aſhamed to call god his father: Let him accuſe him ſelfe therof to god, and recogniſe his vnworthynes, ſayeng, as the prodigall ſonne ſayde: Father I haue offen-
Luc. xv. ded the, I am not worthy to be called thy ſonne. And with due repentaunce, and firme purpoſe & intente to amende his naughty lyfe, let him lyfte vppe his harte to god, and callinge for his grace of reconciliation humbly ſay: Our father. &c.

Moreouer by theſe wordes, Our father, is ſignified that we ought to beleue, that almighty god is the common father of al true chriſten people, and fatherly regardeth all, throughe and by the meane of our ſautour Jeſu Chriſte, vnto whom all faithefull and obedient chriſten men be brethern by grace and adoption, and called to inherite with him the

kinge

kingdom of heauen. And they be also brethern eche one to other, hauing all one father, which is god almighty. And therfore we oughte not onely to be of one spirite towardes our said father, and to employ and endeuour our selues to the vttermost, to please him, and to kepe his lawes and commandementes, but we ought also eche to consent with other, in perfite loue & charitie, & eche to helpe & further other, towardes the saide inheritaunce of heauen. And finally in al our prayers to god, eche to cõprise other, and to praye for other, lyke as in this prayer we be taught to say. Our father, giue vs our breade: forgiue vs our synnes: suffer vs not to fal into temptation: and delyuer vs from euyll.

By these wordes, whiche art in heauen, we be taught, that we ought to haue an inwarde desyre, and a great care & study, to come to the place where our heuenly father is, and moche couet his sighte and presence. For lyke as a lyuynge chylde is euer desirous to be where his father is: euen so oughte we euer desyre to be with our heauenly father, and to endeuour our selues that our conuersation be all withdrawen from the worlde, the flesche, and the deuyll, and be sette in heauen and heauenly thinges, as saint Paule teacheth, and we shulde continually wayle and lament, bycause we be not with oure heauenly father, sayenge with the prophete: wofull am I, that my dwellynge apon the earthe is so moche prolonged. Phili. iii. Ps. cxix.

In these wordes, Halowed be thy name, it is to be noted, that by the name of god, is vnderstande

god him ſelfe, the power of god, the myght, the maieſtie, the glory, the wiſedome, the prouidence, the mercy and goodnes of god, and al ſuche other good thinges, as in ſcripture be attributed vnto god. And this name is halowed, whan it is prayſed, glorified, ſette forthe, honoured and magnified of vs both in worde and deede.

And where in this petition we praye, that his name myghte be halowed, it is not to be taken or thought, that this name of god, whiche in it ſelfe is euermore moſte holy, moſt glorioufe, moſt maruey lous and full of maieſtie, can be eyther aduanced or diminiſhed by vs, or any thyng that we can do, but we deſire here, that this moſt holy name may (accordinge as it is in it ſelfe moſt holy) be ſo taken, vſed, honoured, & halowed of vs, & of all others, as well heathen as chriſtened, like as on the contrary part, this name is ſaid to be polluted and defyled, whan we do either in worde or deede, contumelioufly, and contemptuouſly or otherwiſe diſhonour the ſame.

We delyre therfore in this petition, that al falſe faythe, by the whiche men eyther miſtruſte god, or put theyr confidence in any other thinge more than in hym, maye be deſtroyed. And that all witchecraftes and falſe charmes and coniuratiõs, by the whiche Sathan and other creatures be inchanted may ceaſſe and gyue place to goddis holye name, and ſo likewiſe, that all hereſies and falſe doctrines maye baniſhe awaye, ſo that goddis holy worde maye be truely interpreted, and purely taught and ſet forth vnto all the worlde, and that all infideles may re-

ceyue

ceyue the same:and be conuerted to the right catho=
lyke faith,wherby all discepte, hypocrysie, and cou=
terfaiting of truthe, of ryghtuousnes, or of holines
myght clerely be extincte.

Furthermore we beseche and praye god here,
that his name may be halowed,so that no mã shuld
sweare in vayne by it,or otherwyse abuse ꝑ same, to
lye or to discepue his neyghbour. And generally, ꝑ
none shulde fall into pride or ambition, in to desire
of worldly glory and fame, into enuy, malice,coue= Collo.i.
tousnes , adultery, glotteny,slouth, backebytynge,
slandering of his neighbours, ne into any other e=
uyll or wycked thoughtes and dedes , wherby the
name of god may be dishonoured and blaspheined.

In this prayer also we requyre god to graunt
vs,that in all perilles and daungers we runne vn=
to hym,as vnto our onely refuge, and cal vpon his
holy name, and that in our good wordes and wor=
kes,we maye please and magnifie him, & be by him
preserued from the most damnable sinne of vnkind
nes towardes him. And also that we, whiche do al=
redy profesle the right faith, maye stil continue ther
in,and may do and expresse the same as well in our
outwarde conuersation , as in confessynge it with
our mouthe,so that by our good lyfe,and our good
workes,all other maye be moued to good, and that
by our euyll workes and sinnes,no man maye take
occasion to slaunder the name, or dimynysshe the
laude and prayse of god, but that all our workes &
doynges myght returne to the honour and prayse Phili.iii.
of goddes name.

The

The ſecond petition

Thy kingdome come.



This ſeconde petition is very neceſſary, for no doubt our auncient enneimie the deuyll, goeth about continually by all craftye meanes, to deceyue vs, and bringe vs vnder his power and dominiõ. And ſurely ſo longe as pryde and diſobedience reigneth in vs, ſo longe as yre, enuye, wrothe, or couetouſnes reigneth in vs, ſo longe as gloteny, lechery or any kynde of ſynne reygneth in vs, ſo longe we be vnder the dominion and kyngedome of the deuyll. For the deuyll vndoubtedly, is kyng ouer all the chyldren of pryde, that is to ſaye, ouer all them that be ſynners, rebelles and diſobedient vnto god

And for as moche as it is not in our power to deliuer our ſelfes from vnder this tyranny of the deuyll, but onely by goddes helpe (for our perdition and vndoinge is of our ſelues, but our helpe and ſaluation is of god, as ſaith the pryophete Oſee) therfore it is very neceſſary for al tru chriſten people, to make this petition inceſſantly vnto our heauenly father, and to beſeche hym accordynge to this doctrine of Chriſte, that by his grace and helpe, we may eſcape the dominion and power of the deuyll, and that we may be made ſubiect vnto his heauenly kingdome, therfore in this petition we deſire god to gyue vs afore all thinges, true and conſtant faith in him, and

Oſe. xiii.

in his

in his sonne Jesu Christ, and in the holy gost, with pure loue and charity towardes him and al men, to kepe vs also from infidelitie, desperation, and malice, whiche mighte be the cause of our destruction, to delyuer vs from dissentions, couetousnes, lechery, and euyll desires and lustes of synne, and so the vertu of his kyngdome to come, and to reigne with in vs, that all our harte, minde, and wittes, with all our strength inwarde and outwarde, may be ordered and directed to serue god, to obserue his commandementes and his wyll, & not to serue our selfe, the flesche, the worlde, or the deuyll.

We desire also, that this kyngdome ones in vs begunne, may be dayly encreased, and go forward more and more, so that all subtill and secrete hate, or slouth, whiche we haue to goodnes, be not suffered to rule so in vs, that it shall cause vs to loke backe again, and to fal into synne, but that we may haue a stable purpose and strength, not only to beginne the life of innocency, but also to procede ernestly further in it, and to perfourme it accordynge to the saying of saint Paule, where he prayeth, that we may walke worthely, pleasynge god in all thinges, being fruitefull in all good workes, and growing and encreasyng in the knowlege of god. Also in an other place he sayth: worke and do the truthe in Charitie, and encrease and go forward in Christ. Collo. i. Ephe. iiii.

Therfore in this prayer, desyrynge the kyngedome of god to come, we requyre also that we being alredy receyued and entred in to the kyngdome of grace and mercy of god, may so continue and perse-

uere therin, that after this lyfe, we may come to the kingdome of glory, whiche endureth for euer. And this is that great & feruent desyre, wherwith good men being mortified from worldly affections, haue ben and be alwaies kindled & enflamed, as appe-
Phil.i. reth by saint Paule, whā he said, I wold be losed frō this body, and be with Christ. And in an other place
Rom.viii. he saith: we that haue receyued the first fruites of the spirite, wayle and mourne in our selues, wisshing & loking to be delyuered from the mortalitie and miseries of this body, unto the glory of the children of god.

The thirde petition.

Thy wyll be done in earth/ as it is in heauen.

For the better vnderstāding of this thyrde petition, we muste know, that by disobedience & synne of our firste father Adam, we be as of oure nature onely without the grace of god, vnable to fulfyll the will & preceptes of god, and so enclined to loue our selues, and our own willes, that we can not hartely loue neither god nor man, as we ought to do. And therfore we beinge ones christen men, it is requisite for vs to praye, that like as the holy aungelles and saintes in heauen (in whom god reigneth perfectly and hooly) do neuer ceasse ne shall ceasse to glorifie hym, to praise him, and to fulfyll his will and plea-

sure

ſure in all thinges, and that moſt readyly & gladly without any maner of grudging or reſiſtynge therbnto, knowing certainly and clerely, that his wil is alway the beſt: euen ſo that we the childzen of god in earth, may dayly and continually prayſe god, & by our holy conuerſation in good wozkes, & good lyfe, honour and glozyfie him. And that we may frō time to tyme ſo moztifie our owne naturall cozrupt and ſinfull appetite and wyll, that we may be euer redy, lyke louyng childzen, humblye, lowly, and obediently, to appzoue, allow, and accomplyſhe the wil of god our father, in al thinges, and to ſubmitte our ſelues with all our harte bnto the ſame, and to acknowlege, that what ſo euer is the wil of god, the ſame is moſt perfite, moſt iuſt, moſt holy, and moſte expedient foz the wealth and helthe of our ſoules.

Wherfoze in this petition alſo, we deſire of god true and ſtable pacience, whan our wyll is letted oz broken, And that whan any man ſpeaketh oz dothe contrary to our wyll: yet therfoze we be not out of pacience, neyther curſe oz murmure, oz ſeke vengeance againſt our aduerſaries, oz them whiche lette our wyll, but that we may ſay well of them, and do wel to them. We pzay alſo, that by goddis grace we may gladly ſuffer al diſeaſes, pouertie, diſpiſinges, perſecutions, & aduerſities, knowing that it is the wil of god, that we ſhulde crucifie and moztifie our willes. And whan any ſuche aduerſytie chaunceth bnto vs, attribute all bnto the wil oz ſufferance of god, & giue hym thankes therfoze, who dothe ordze all ſuch thinges foz our weale and benefite, eyther

for the exercise and the triall of the good, to make them stronger in goodnes and vertue: or elles for the chastisement and amendmente of the euyll, to suppresse theyr euyll motions and desires.

And also we pray, that whā so euer it shal please god to call vs out of this transitory lyfe, we may be wyllynge to dye, and that conformynge our will to the wyl of god, we may take our deathe gladly: so that by feare or infirmitie, we be not made disobedient vnto him.

We desyre furthermore, that all our membres, eyes, tongue, harte, handes, and fete be not suffred to folowe the desires of the flesshe, but that all may be vsed to the wyll & pleasure of god: and that maliciously we reioyse not in their troubles, whiche haue resisted our wyll, or haue hurte vs, nor that we be enuiously sory, whan that they prospere and haue welfare, but that we maye be contented and pleased with all thing that is goddis will.

The fourth petition.

Gyue vs this day our daily breade.

For the better declaration of this fourth petition, ye shall vnderstand first, that our lord teacheth vs not in this petitiō to aske any superfluous thing of plesure or delyte, but onely thinges necessary and sufficient, and therfore he biddeth vs onely aske bread: wherin is not ment super-

superfluous riches, or great substance or abundãce of thynges aboue our estate or condition, but such thinges only as be necessary and sufficient for euery man in his degre, and accordyng therunto, saint Paule sayethe: we haue broughte nothynge into this worlde, ne shall take any thynge with vs whan we departhense. And therfore if we christẽ mẽ haue meate and drinke and cloth, that is to say, thinges sufficient, let vs holde our selues content, for they that set their mindes on ryches, and wil haue superfluities more than nedeth, or is expedient to their vocation they fal into dangerous temptations, & into snares of the deuyll, and in to many vnprofitable and noi some desires, whiche drowne men in to perdition & euerlasting damnation: for the sprynge and rote of all euils, is such superfluouse desire. The wise man also making his petition to our lord saith: Giue me neither pouertie nor excesse, but only thinges sufficient for my liuing, lest that hauiug to moch, I be prouoked to deny god, & to forget who is the lord, & on the other side, lest that by pouertie constrained, I fall in to theft & forswere the name of my god. These two wise men the one of the old, & the other of the newe testament agree with the lesso of our sauyour, for both declare that they desire onely thinges necessarye, signified here by breade, and both refuse and renounce superfluites vnprofitable, dangerous and noysome. i. Tim. vi. Pro. xxx.

Secondly in these wordes of our sauiour Jesu Christ, be reproued all those persons, whiche eate not their owne bread, & deuoure other mens breade, of which sorte be all those whiche liue of rauen and spoiles

ſpoiles, of theft, of extoꝛtion, of craft and deceyte, & they alſo whiche neither labour with their handes, noꝛ other wiſe apply their ſtudy, induſtry & diligẽce to ſome thing which is good and beneficiall to the cõmon weale, and to the honour of god, but lyue in eaſe, reſt, idelnes, & wanton pleſure, without doing oꝛ carīng foꝛ any ſuche thing. And al they likewiſe be repꝛoued, which being called in this woꝛld vnto any rome, office oꝛ authoꝛitie, do abuſe the ſame, & do not emply them ſelfe, accoꝛding to their vocatiõ.

Thirdly as the huſbande man tilleth and ſoweth his ground, wedeth it, and kepeth it from deſtroieng, pꝛaying therwith to god foꝛ the encreaſe, & putteth al his truſt in him, to ſend him moꝛe oꝛ leſſe at his pleaſure: euen ſo beſides our owne diligence, policie, labour and trauaile, we muſt alſo pꝛay dayly to god, to ſende vs ſufficient, and we muſte take thankefully at his handes al that is ſent, and be no further careful than nedeth, but putting to our endeuour, let our hole cõfidence & truſt in him: foꝛ our
Math. vi. ſauiour Chꝛiſt ſaith in ỹ goſpel, I ſay to you be not carefull foꝛ your liuing, what ye ſhall eate, ne what clothes ye ſhall weare: Is not life better than your meate, & your body better thã your clothinge? Loke vpõ the birdes of the aire, they ſowe not, they reape not, they bꝛing nothinge in to the barne, & yet your heauenly father feedeth them, be not you of moꝛe pꝛice then they? Loke vpon the lillies of the fielde, they labour not, they ſpin not, & yet I tell you. Salomon in all his pꝛecious & royal apparel, was not ſo clothed as one of them, therfoꝛe care you not foꝛ

these thinges: Leaue this care to them that knowe not god, your heauenly father knoweth ỹ you haue nede of all these thinges, but seke you first the king dome of god, & his rightuousenes, & the waies iustly & truly to liue, & then god shal cast all these thinges vnto you. These be the wordes of Christ, ful of good & comfortable lessons, that we shuld not care ne set our hartes to moche vpon these worldly thinges ne care so moche for to morowe, that we shall seme to mistrust our lord. And here is a thing greatly to be noted in cõfort of the true labouring man, for surely be he craftes mã, or be he labourer, doing truly his office whervnto he is called, he may in that state and kind of life please god, and atteine saluation as surely as in any other state or kynde of liuinge. And although our lord hath so prouided for some that they haue alredy sufficient and plenty for many dayes & yeres, yet that not withstanding they ought to make this petitiõ to god and say: Giue vs this day our dayly bread, for as moche as their substance (though it be neuer so great) like as it could not haue ben gotten, without god had sente it, so it can not prosper and continue, except god preserue it. For how many gret riche men haue we knowen sodainly made pore, some by fier, some by water, some by theft, & many other waies? Was not Job the one day the richest man that was in all the este lande, & the morowe after had vtterly nothynge? It is therfore as nedefull to pray our lord, to preserue that he hath giuen vs, as to praye him to giue it: for if he giue, & do not preserue it, we shall haue no vse of it.

Fourthly

Fourthly by this breade, whiche we be taught to aske in this petition, may be vnderstaud the holy sacrament of the aultare, the very flesche and bloud of our sautour Jesu Christ, as it is writtē in the. vi. chapiter of saynte John: I am the breade of lyfe whi che came downe from heauen. And the breade which I wyl gyue is my flesche, whiche I wyll gyue for the lyfe of the world. And in this prayer, we desyre, that the same may be purely mynistred & distributed, to the comfort and benefyte of all vs, the true chyldren of god. And that we also may receyue the same with a eyght faith and perfite charitie, at all tymes, whan we do and ought to receiue the same, so that we may be spiritually fed therwith to our saluation, & ther- by enioy the lyfe euerlastynge.

Iohn. vi.

Fynally by the breade, which our sauyour tea cheth vs to aske in this petitiō, is ment also the tru doctrine of the word of god, which is the spirituall breade that fedeth the soule. For as the body is nou rished & brought vp, groweth & feedeth with bread and meate, so nedeth the soule euen from our youth to be nourished and brought vp with the worde of god, and to be fed with it. And lyke as the body wol faynt and decay, if it be not from tyme to tyme rele ued & refreshed with bodily sustenance: euen so the soule waxeth feble & weake towardes god, onlesse ỹ same be cherisshed & kept vp with the word of god, accordyng to the saying of Christ: A man lyueth not with meate only, but with euery word that procedeth frō the mouth of god. And surely the word of god is the very cōfort, remedy, & health of ỹ soule. For if we haue

Math. iiii.

haue aduersitie in this worlde, as pouertie, sickenes, imprisonment, and such other miseries, where shuld we seke for comforte but at goddis worde? If we thinke our selues so holy that we be without synne, where shulde we synde a glasse to se our synnes in, but in the worde of god? If we be so full of synnes that we be lyke to fall in to desperation, where can we haue comfort and learne to knowe the mercy of god, but onely in goddis worde? Where shall we haue armure to fight against our thre greate ennemies, the worlde, the flesshe, and the deuyll? Where shall we haue strength & power to withstande them but as Christ did, in & by ỹ word of god: And finally, if we haue any maner of siknes or disease in our soules, what medicine or remedy can we haue, but that is declared in goddis word? So that the word of god is the very breade of the soule, and therfore as well for this breade of the soule, as for the blessed sacrament of the aultare, also for the breade and dayly sustenance of the bodye, our sauiour Christe teacheth vs to pray in this fourth petition.

The fyfte petition.

And forgiue vs our trespasses/ as we for gyue them that trespasse against vs.

IN this petition we be taught a fruitefull aduertisement of mans estate in this present lyfe, whiche considered, no mā ought to glory in hym selfe, as though he were innocent, and

without ſynne, but rather that euery good chriſten man without exception, oughte to knowledge hym ſelf to be a ſinner, and that he hath nede to aſke forgyuenes of god for his ſynnes, and to requyre him of his mercy: for doubtles we dayly commyt ſinne, whiche be commaunded daily to aſke remiſſion for
1. Ioan. i. our ſynnes. And ſaint John ſaith in his epiſtle: If we ſay that we be without ſinne, we deceiue our ſelues, and truthe is not in vs.

Moreouer it is to be noted, that we be taught to deſire god to forgyue vs our ſynnes, lyke as we forgyue them that treſpas againſt vs, ſo that if we forgiue in harte, god wyll forgiue, and not otherwyſe, as by many places of ſcripture maye appere, fyrſt by expreſſe wordes, Chriſte ſaythe: If you for-
Matt. vi. giue men their offences done againſt you, your heuenly father wyll forgyue you your offences, and yf you wyl not forgyue them that offende you, be you aſſured your father wyll not forgyue you your offences. And
Mat. xviii. in an other place, whan Peter came to our lorde, and demaunded of him howe ofte he ſhuld forgiue his brother, whiche had offended him, and whether it was not ſufficient to forgyue him ſeuen tymes: Our lord anſwered him & ſayd, I tell the Peter, that thou oughteſt to forgiue him not only ſeuen times, but ſeuenty tymes ſeuen tymes, meaning therby that frō tyme to tyme we muſt continually forgiue our brother or neighbour, although he treſpaſſeth againſt vs neuer ſo often.

Mat. xviii. And Chriſt alſo declareth the ſame by a parable, There was (ſaith Chriſt) a king, whiche calling his ſer-

seruauntes vnto a compte, and findynge, that one of them shulde owe vnto him the summe of tenne thousande talentes, bycause he hadde it not to pay, cõmaunded that the sayd debtour, his wife, and his childzen, and al that he had, shuld be solde: but whã the debtour came vnto the kyng and prayed him on his knees to haue pacięce with him, promising him to paye all, the king had pity of him, & forgaue him the hole debt: it fortuned afterward, that this man being thus acquited, mette with an other of his felowes, that ought him but one hũdreth pence, and with violence almoste strangled him, and saide vnto hym: Pay that thou owest. And the saide seruant his felowe fell vpon his knees, and prayed hym to haue pacience, promisyng to pay all, whiche wolde not, but cast him into prison, vntyll all was payde. and whan the rest of his felowes seing this cruelty, had tolde the kyng therof, the king forthwith sente for this cruell felowe, and saide to him: O wycked man, I forgaue the thy hole debt at thy sute and request, it shuld therfore haue besemid the, to haue shewed like cõpassion vnto thy felowe, as I shewed to the. And the kyng sore displeased with this crueltie cõmitted him to tormentours, that shuld roughly & streitly hãdle him in prisõ, til he had paid ỹ hole det.

Upon this parable Christ inferreth and saith, Euen so shal your heuẽly father do with you, if you wil not forgiue euery one of you his brother euen from the hart. Thus it appereth plainly, that if we wil be forgiuen, if we will scape euerlasting damnation, we must put out of our hart all rãcour, malice, & wil to

reuenge and to ſatisfie our owne carnal affections referryng the puniſhement of the offendours, whiche in their offences haue tranſgreſſed the lawes of god, or of the prince, to the ordre of iuſtyce, wherof vnder god, the princis and rulers be mynyſters in earth, In whiche doing we pleaſe god, ſo that we vtterly forgyue our owne priuate grudge and dyſpleaſure.

And if any peraduenture wyl thinke it to be an hard thyng, to ſuffre and forgiue his ennemy, whiche in worde and dede hath done him many diſpleaſures, let him conſider againe, howe many harde ſtormes our ſauiour Chriſte ſuffered and abode for vs, what were we whan he gaue his moſt precious lyfe for vs, but horrible ſynners and his ennemies: howe mekely toke he for our ſake all rebukes, mockes, byndyng, beatyng, crownyng with thorne, and the moſte oppriobrious deathe: It is vndoubtedly aboue our frayle and corrupte nature to loue our ennemies that do hate vs, and to forgyue them that do hurt and offende vs: and it is a dede of greatter perfection than man hath of him ſelfe, but god that requireth it, wyll gyue grace that we may do it, if we aſke and ſeke for it. And therfore in this petition our ſauyour Chriſte teacheth vs to aſke this grace of our heauenly father, that we may forgiue our ennemies, and that he wyl forgiue vs our treſpaſſes, euē ſo as we forgiue them that treſpas againſt vs.

It is farther to be noted, that to forgiue our brother his defaute, is alſo to pray to god, that he wyll forgyue him, and wyl not impute his offence to him

and

and to wysche to hym the same grace and glory, that we desyre vnto our selues, and also our selfe whan occasion shall come, to helpe hym as we be bounde to helpe our christen brother.

And finally for as moche as in the expounding and declaration of scripture, it is conuenient, and requisite to obserue and folowe this rule, that whā so euer scripture speaketh of any duetye to be done of one christen man to an other, that than the same duetie be so plainly and fully opened and set forthe that eche man may heare his owne duetie towched: so that both parties (that is to saye) as well he that is bounde to forgiue, as he whyche receyueth forgyuenes, may indifferently knowe their duetie and behauyour, and accordynge thervnto, endeuour theym selfe to do the same. For these causes it is expedient, that lyke as in the former parte of this petition, we haue declared the part and duetie of him, whiche shulde for charities sake forgyue, so to declare the part and duetie of them, to whom forgiuenes shulde be made, leste euyll doers and naughty mynded people, myghte by the former declaration take occasion stylle to perseuere in their naughtye myndes and doinges, and yet claime forgiuenes of their neyghbour.

Wherfore ye shall vnderstande, that forgyuenes afore spoken of, is not so ment in scripture, that by it iustyce or lawes of princis shoulde be broken, condemned, or not executed. For although our sauiour Christ in this petition dothe teache vs to remitte and forgyue all iniuries and trespasses done

agaynſt vs, yet he whiche hath done the iniurye or treſpas, is neuertheleſſe bounde to aknowlege his faut, and to aſke forgyuenes therfore, not onely of god, but of him alſo whom he hath offended, and to intend to do no more ſo. And furthermore to recompence and make amendes vnto the parties, againſte whom he hath treſpaſſed, accordyng to his abilitie and power, and as the greuouſeneſſe and greatnes of the offence requyreth. And in caſe he, whyche hath commytted the offence or treſpaſſe, be obſtinate, and wyll not do theſe thynges before reherſed, whyche he is bounde to doo by the lawe of god: than may the partie, whiche findeth him ſelfe greued, not withſtandyng any thyng that is ſaide before in this petitiō, laufully and without offence of goddis commandementes aſke and ſeeke recompence of ſuche iniuries, as be done to him, accordyng vnto the order & prouiſion of the lawes of the realme, made in that behalfe, ſo that he alway haue an eye and reſpect vnto charitie, and do nothing for rancour or malyce, or for ſiniſter affection, neither beare any hatred in his hart towardes him, whom he ſueth, but only vpon a zeale & loue of the mayntenance of iuſtice, correction of vice, and reformation of the partie that hath offended, remembryng alwayes that he excede not, nor go beyonde the limites and boundes of this generall rule, taughte by our ſauiour Chriſte in his goſpel: As ye wold that other men ſhoulde do vnto you, euen ſo doo you vnto them. For this is the lawe and the prophetes. And thus we chryſten folke, wayinge forgyuenes on

Matth. vii

the

the one partie, and the duette of hym that is forgyuen on the other partie(as here nowe we be taught) shal the better knowe howe to endeuour our selues to obserue bothe ways. And by these meanes se and vnderstande more perfectly, the agrement and intent of scriptures, whiche we be bounde to obserue and folowe.

The syxte petition.

¶ And lette vs not be led into temptation.

IT is to be noted/fyrst that there be two maner of temptations, whereof one commeth and is sent to vs by god, who suffreth those that be his, to be tẽpted by one meanes or other, for their probation or tryall, albeit he so assisteth and aydeth them, in all suche temptations, that he tourneth all at the ende vnto theyr profit and benefite. For as the wyse man saythe: Like as the ouen trieth the potters vessell, soo dothe temptation of trouble trie the rigbtuous man. Ec. xxvii.

And with this maner of temptation, god tempted sundry wyse our holy father Abraham, he tempted also Job with extreme pouertie, horrible syckenes, and sodayne deathe of his children, and dayly he tempteth and proueth all suche as he loueth.

The other maner of temptation cometh chiefly of the deuyll, whiche lyke a furyouse and a wood lion ragith & rũneth about perpetually seking howe he may deuour vs, And commeth also of our owne i. Pet. v.

concu-

concupiscence, which continually inclineth and stereth vs to euyll, as saint James sayth, Euery man is tempted drawen and entised by his owne concupiscence. This cõcupiscence is an inclination and proniticie of our inordinate nature to synne, whiche imperfection man hath by the fall of Adam, so that although originall sinne is taken away by baptisme, and the displeasure appeased betwyxte God and man, yet remaineth the disorder & debate betweene the soule and the flesche, whiche shall not be extincte but onely by bodily deathe. For there is no man so mortified, so sequestred from the world, and so rauished in spirite, in deuotion, or in contemplation, but that some concupiscence is in him: howbeit by goddis grace & mercy it raigneth not, nor is of god accompted for synne, nor is hurtful but only to them, that by consent yeld vnto it. It wyl neuer cesse, but one way or an other it will euer assaut vs, and if we do not fight with it, and resist it continually, it wyl ouercome vs, and bringe vs in to bondage, so that the deuyll by this our concupiscence and our consent, all vice and synnes be ingendred, lyke as betwene man and woman chyldren be ingendred, accordynge to the sayinge of saynte James, where he

Iacob. i. sayth: Concupiscence whan she doth conceiue, she bringeth forth synne, and that of all sortes, that is to saye, fyrst actes and dedes, contrary to the lawes of god, and after that, vse and custome of the same deedes, and at length blyndnes and contempt. For so the wyse man

Pro. xviii. saith: The wicked man whan he commeth to the bottome of sinne, setteth nought therby, but blinded with

euyll

euyl custome, either thinketh the sinne that he vseth to be no sinne, ozels if he take it foz syn, yet he carith not foz it, but either vpon vain trust of the mercy of god (which is in dede no right trust, but a very pze=sumptiõ) he will cõtinue styl in purpose to syn, ozels vpon vain hope of longe lyfe, he will pzolonge, dif=ferre, & delay to do penance foz the saine, vntyll the last ende of his life. And so ofttimes pzeuented with sodaine death, dieth without repentance. Wherfoze considering how dangerous it is to fall into sinne, and howe harde it is to arise: the chief and the best way is, to resist with goddis helpe the firste sugge=stion vnto synne, & not to suffre it to pzeuayle with vs, but as soone as may be, to putte it out of our myndes. Foz if we suffre it to tary any whyle in our hartes, it is great perill, lest that consent and dede wyll folowe shoztely after.

Secondly that our sautour Jesus Chzist tea cheth not vs in this syxt petition, to pzay vnto god our father, that we shuld be clerely without al temp tation: but that he wol not suffer vs to be ledde in=to temptation, that is to say, that whan we be temp=ted, he woll gyue vs grace to withstand it, and not suffer vs to be ouercome therwith, accozding wher=vnto saint Paul saith: God is true and faithful, and wyll not suffer vs to be tempted aboue that we maye beare, but he wyl so moderate the temptation, that we may susteyne & ouercome it. And saint James sayth: Thinke that you haue a great cause to ioye, whan you be troubled with diuerse temptations. Foz the trienge of your faith bringeth pacience, and pacience maketh

i. Cor. x.

Iacob. i.

perfect workes, so that you may be perfect and sound, lackyng in nothynge. And almyghty god also exhorteth vs, and calleth vpon vs to fight against temptations, saying: He that getteth the victory agaynste them, I shall gyue hym to eate of the tree of lyfe. And agayne he sayeth: He that ouercometh them, shall not be hurte with the seconde deathe. And saynte Paule saith: No man shall be crowned, excepte he fyght lawfully, that is to say, excepte he defende him selfe, and resist his enemies at all pointes to his power. And our sauiour giueth vs a good courage to fyght in this battaile, where he saieth: Be of good comforte, for I haue ouercome the world, that is to say, I haue had the victory of all synnes and temptations, and so shall you haue, if the faute be not in your selues. For ye fyght with an aduersary, whiche is already vanquished and ouercome.

Iacob. i.

Apo. ii.

ii. Tim. ii,

Ioan. xvi.

The seuenth petition.

But delyuer vs from euyll.

THis firste to be noted / that lyke as in the syxte petition Christe taught vs to desyre of our heauenly father, that we shuld not be ouercome with temptation, ne broughte into sinne, so nowe in this seuenthe and laste petition, he teacheth vs to pray hym, that if by frailenes we fall into the captiuitie of the deuyll by synne, he wyll soone delyuer vs from it, not to lette vs contynue in it, not to lette it take roote

in

in vs, not to suffre synne to raigne vpon vs, but to delyuer vs, and make vs free from it.

Synne is the excedyng euyll, from the whiche, in this petytion we desyre to be delyuered: And though in this petitiõ be also cõprehended all euils in the worlde, as syckenes, pouertie, derth, with other lyke aduersities, yet chiefely it is to be vnderstande of synne, whiche onely of it selfe is euyl, and ought euer without condition to be eschued.

And as for other aduersyties, neyther we cane ought to refuse, whan god shall sende them, neither we ought to pray for the eschuyng of them, otherwyse than with this condition, yf goddis pleasure so be. Many thynges we suffre in this worlde, and take theym for euyll, but they be not euyll of themselfe. All affections, dyseases, punysshementes and tormentes of the bodye, all the troubles of this worlde, and all aduersities, be good and necessarye instrumentes of god for our saluation. For god hym selfe (who can not saye other than truthe) sayeth: Those that I loue, I chastyse. And agayne the apostle sayeth. He receyueth none, but whom he scourgeth. This is tyme of scourgynge, and the tyme to come, is the tyme of reste, ease, and blysse. And surely it is a greate token, that we be in the fauour of god, whan he dothe scourge vs, and trieth and fyneth vs lyke golde in the fyre, whyles we be in this worlde. As contrarye it is a greate token of his indignation towardes vs, to suffre vs lyuyng cayll, to continue in prosperitie, and to haue all thynges after our wylle and pleasure, and

Apo. ii.
Hebr. xii.

neuer to trouble vs or punishe vs with aduersitie. Therfore our sauiour Christe Jesus (who knoweth what is best for vs) teacheth vs to praye and desyre to be deliuered, not chiefly from worldly afflictions, trouble, and aduersitie, whiche god sendeth abundantly, euen to them, whom he best loueth, and with whome he is best pleased: But the euyll, which we moste chiefely shulde pray to be delyuered from, is Synne, whych of it selfe is so euyll, that in no wyse god can be pleased therwith.

And bycause our ancient enemy the deuyl, who is the well and spring of iniquitie, and is not onely hym selfe an homicide, a lyer, and an hater of the truth from the beginning: but also is the very rote and occasion of all synne, and the common prouoker and styrer of man to the same, and the letter and hynderer of al vertue and goodnes, bicause this enemy neuer ceasseth, but continually sercheth by al craftes and wyles to enduce vs to synne, and so to deuoure vs, and to bring vs therby to euerlastyng damnation: Therfore lyke as we desyre here to be delyuered from sinne, so also we desire, that our heauenly father wyll saue vs, and defend vs from this euyll, the causer of synne, that is to say the deuyll, and from his power and tyranny, so that he shuld not by his malice and gyles intice vs and draw vs into synne, wherby we myghte finally be broughte vnto euerlastynge damnation. From the whiche also we pray here to be delyuered.

The

¶ The salutation of the aungell. to the blessed virgine Mary.

HAyle Mary full of grace/ the lorde is with the/ blessed arte thou emonge women/ And blessed is the fruite of thy wombe.

FOr the better vnderstanding of this salutation of the angel, made to the blessed virgine Mary, ye shall fyrst consyder, how it was decreed of the hole trinitie, That after the falle of our firste father Adam (by whych mankynde was so long in the great indignation of god, and exiled out of heauen) the seconde person, the euerlastyng sonne of the father euerlastyng, shulde take vppon him the nature of mã, and so as he was perfect god, shuld be perfect man, to redeme mankynd from the power of the deuill, and to reconcile the same ageyn to his lord god. And for this purpose (as saint Luce in his gospel declarith) in the .vi. moneth after saint Elizabeth was conceiued, with saint John the Baptist, the aungell Gabriel was sent from god, into a citie of Galilee, named Nazareth, to a virgin, which was despoused or ensured to a mã, whose name was Joseph, of the house of Dauid, and the virgines name was Mary. And whan this angell came vnto this said virgin, he said these wordes: Hayle full of grace, the lord is with the, blessed art thou emong Luc. i.

women. And whan the virgine hearyng these wor-
des, was troubled with theym, and mused with her
selfe, what maner of salutation it shuld be. The an-
gell sayd to her: Feare not Mary, be not abasshed,
for thou haste founde fauour in the syghte of god.
Lo thou shalte conceyue in thy wombe, and shalte
bryng forthe a sonne, and thou shalte call his name
IESVS, he shalbe greate, and shall be called the
sonne of the hyghest. And the lorde god shall gyue
vnto hym the seate of Dauid, his father, And he
shall reigne ouer the house of Jacob for euer, And
his kyngdome shal haue no ende. Than sayd Ma-
ry to the aungelle: Howe can this be done? for I
haue not knowledge of man. And the aungell an-
sweringe saide vnto her: The holy goste shall come
from aboue into the, and the power of the hyghest
shall ouershadowe the. And therfore that holy one,
that shalbe borne of the, shall be called the sonne of
god: And lo thy cousyn Elyzabeth hathe also con-
ceyued a sonne in her olde age, and this is the syxte
moneth sythe she conceyued, whyche was called the
bareyn woman: for there is nothyng vnpossible to
god. To this Mary answered: Lo I am the hand-
mayde of our lorde, be it done vnto me as thou hast
spoken. And than forthwith vpon the departure of
the angell. Mary beyng newly conceyued with the
most blessed childe IESVS, went vp into the moun-
taynes with speede into a citie of Juda, and came
to the house of Zacharye, and saluted Elyzabeth.
And as soone as Elyzabeth hearde the salutation
of Mary, the chylde sprange in her wombe, and

furth

furthwith Elyzabeth was replenished with the holy goste, and cryed with a greate voyce and sayde: Blessed arte thou emonge women, and blessed is the fruite of thy wombe. And wherof cometh this, that the mother of my lorde commeth to me? For lo, as soone as the voyce of thy salutation was in my eares, the chylde in my wombe lept for ioy. And blessed arte thou that dyddest beleeue, for all thynges that haue ben spoken to the from our lorde, shall be perfourmed.

Secondly it is to be noted, that the angel Gabriell, which spake to the virgine, was an high angel, and an hygh messanger. And truly it was conuenient, that he shoulde be so, for he came with the highest message, that euer was sente, whiche was the entreaty and leage of peace betweene god and man. And therfore the fyrst word of his salutation, that is to saye, Hayle, or be ioyfull, was very conuenient for the same. For he came with the message of ioy, and so saide the other aungell, whiche at the byrth of our sauiour, appered to the shepherdes, I shewe to you (sayd he) great ioy that shall be to all the people. And surely consydering the effectes that ensued vpon his highe message, all mankynde hadde great cause to ioy. For man beinge in the indignation and displeasure of god, was hereby reconciled, Man beinge in the bondes of the deuyl, was hereby delyuered, Man beinge exiled and banished out of heauen, was hereby restored thither agayn. Luc. ij.

These be suche matters of ioy and comforte to vs, that there neuer was or shall be nor can be any like

lyke. And not onely for this purpose he began with this high worde of comforte, but also for he perceiued that the virgine being alone, wolde be moche abashed and astonied at his meruailous and sodaine commyng vnto her. And therfore he thought it expedient, fyrst of all to vtter the worde of ioye and comfort, whiche might put away all feare from the blessed virgine. And he called her Full of grace, by god endued so plentuously, bycause she shulde conceyue and beare hym, that was the very plenytude and fulnes of grace, the lorde of grace, by whom is all grace, & without whome is no grace. And this is the singular grace, by which she is called, not only the mother of man, but also the mother of god.

Thirdly by these wordes, The lord is with the, is declared, why the angell called her full of grace: for surely our lorde is not with them, that be not in grace, nor tarieth with them, that be voyd of grace and be in synne. For there is a separation and diuorce betwene the synfull soule and our lord, as the wyse man saythe: Peruerse thoughtes make a separation and a diuorce from god.

Fourthly by these wordes, Blessed arte thou emonge women, was ment, that there was neuer woman so blessed. And truely she may wel be called so, moste blessed emong all women: for she had greate and high prerogatiues, whiche none other woman euer had, hath, or shall haue. Is not this an hyghe prerogatiue, that of all women she was chosen to be mother to the sonne of god? And what excellent honour was she put to, whan, not withstandynge,

the

the decree was made of his natiuitie by the hole trinitie, yet the thing was not done and accomplished without or before her consent was granted. For the whiche, so solemne a messanger was sent. And also howe hyghe grace was this, that after the defaute made throughe the perswasion of the fyrste woman our mother Eue, by whom Adam was brought into disobedience, this blessed virgin was electe to be the instrument of our reparation, in that she was chosen to beare the sauiour & redemer of the world. And is not this a wonderfull prerogatiue, to see a virgine to be a mother & conceyue her chylde without synne: we may worthily say, that she is the most blessed of al other women. And to the entent that al good christen men shoulde repute and take her so: Beholde the prouidence of god, that wolde by an other wytnesse confirme the same, for euen the very same wordes that the aungell spake, the blessed matrone saint Elyzabeth spake also, and where the angell made an ende, there she beganne.

The angel made an end of his salutation, with these wordes, Blessed art thou emonge women. The blessed matrone began her salutation with the same wordes, declarynge that she was inspired with the same spirite, that sente the aungell, and that they were bothe ministers to the holy Trinitie, the one from heauen, the other in earth. And afterward she added these wordes, saying: And blessed is the fruite of thy wombe. These be not the wordes of the angel but of saint Elizabeth: For whan the virgin Mary came to salute her, the said Elizabeth beyng inspy-

ed with the holy goste, and knowyng that the virgine Mary was conceyued, spake these wordes, of the fruite that the virgine shulde bring forth.

And there is also an other wonderfull thyng to be noted. For as it appereth in the gospell, the child in saint Elizabethes wombe, that is to saye, sainte John Baptist (whiche yet had scante lyfe) gaue testimony to thys Fruite, that this fruite shulde saue hym and all the worlde, and as a prophete he lepte for ioy in his mothers wombe, & although he could not thā speake, yet neuertheles he declared by such signes and tokens as he could, that blessed was the fruite of that wombe. And worthily called ỹ fruite of her wombe, in that the substance of the nature of man, whiche our sauiour Christe toke vpon hym, was taken of the substance and nature of the moste blessed virgin, and in her wombe. And so is called the fruite of her wombe. And well he may be called the blessed fruite, whiche hath saued vs and gyuen vs lyfe, contrary to the cursed fruite, whiche Eue gaue to Adam, by whyche we were destroyed and brought to deathe: But blessed is the fruite of thys wombe, whiche is the fruite of lyfe euerlastyng.

And it is to be noted, that although this salutation be not a prayer of petition, supplication, or request or suit. Yet neuertheles, ỹ church hath vsed to adioyn it to the end of the Pater noster, as an himne or a praier of laude and prayse, partly of our lord & sauiour Jesu Christ, for our redemptiō, and partly of the blessed virgin, for her humble cōsent gyuen & expressed to the angell, at this salutation. Laudes,

prayse

prayse, and thankes are in this Ave Maria, principally gyuen & yelded to our lorde, as to the autour of our redemption: But herwithal the virgin lackith not her laudes, prayse, and thankes, for her excellēt and singular vertues, and chiefly for that she beleued & humbly consented, according to the saying of the holy matrone saint Elizabeth whan she said vnto this virgine: Blessed arte thou that dyddest gyue trust and credence to the angels wordes, for al thinges that haue ben spoken vnto the, shall be performed.

¶ The article of free wyll.

The cōmandementes & threatninges of almighty god in scripture wherby man is called vpon, and put in remembraunce, what god wolde haue hym to do, moste euydentely do expresse and declare, that man hathe freewyll also nowe after the falle of our fyrste father Adam, as playnely appereth in these places folowyng: Be not ouercome of euyll. Neglecte not the grace that is in the. Loue not the worlde. &c. If thou wylte enter into lyfe kepe the commandementes. Which vndoubtedly shulde be sayde in vayne, onlesse there were some facultie or power lefte in man, whereby he may, by the helpe and grace of god (if he wyl receiue it, whē it is offered vnto hym) vnderstand his cōmandemētes, and freely consent and obey vnto them: whiche thing of the catholyke fathers, is called Freewyll, which if we will describe, we may call it cōueniently

Rom. xii.
i. Tim. iiii.
i. Ioan. ii.
Math. xix.

Freewyll.

in all men, A certaine power of the wyll ioyned with reson, wherby a resonable creature, without constraint in thinges of reason discerneth and wylleth good, and euil, but it willeth not that good, whiche is acceptable to god: except it be holpen with grace: but that which is yll, it wylleth of it selfe: and therfore other men desyned freewyl in this wise: Freewill is a power of reson & wyl, by which good is chosen by the assistance of grace, or euil is chosē without the assistāce of the same.

Howbeit the state and condition of freewylle, was otherwyse in our fyrste parentes, before they sinned, than it was either in them, or in theyr posteritie after they hadde synned. For our fyrste parentes Adam and Eue, vntyll they wounded and ouerthrewe them selfe by synne, had so in possession the sayde power of freewyll, by the moste lyberall gyfte and grace of god their maker, that not onely they myght eschue all maner of synne, but also knowe god, and loue hym, and fulfylle all thynges apperteynyng to theyr felicitie and welthe. For they were made rightuous, and to the ymage and similitude of god, hauynge power of freewyll (as Chrisostom saith) to obey or disobey. So that by obedience they myght lyue, and by disobedience they shuld worthily deserue to dye. For the wyse man affirmeth, that the state of them was of that sort in the beginning: saying thus: God in the beginning did create man, and left hym in the handes of his owne counsell, he gaue vnto him his preceptes and cōmandementes, saying: If thou wilt kepe the cōmandementes, they shall preserue the: he hath set afore the fyre and wa-

Eccl. xvi.

ter

ter,put furth thy handes to whether thou wylt, be=
fore man is lyfe and deth,good & euil, what him li=
keth,that shall he haue. From this moste happy e=
state,our fyrst parentes falling by disobedience,most
greuously hurted them selues and their posteritie.
For besides many other euils,that came by ỹ transl=
gression,the high power of mans reason,& fredome
of wyll were wounded and corrupted, and all men
therby brought into such blyndnes and infirmitie,
that they can not eschue sinne,except they be illumi
ned and made free by an especiall grace, that is to
say,by a supernaturall helpe & working of the holy
goste,whiche although the goodnes of god offereth
to all men,yet they onely enioye it, whiche by their
free wyll do accept and imbrace the same. For they
also that be holpē by the sayd grace,can accomplysh
and performe thynges that be for their wealth,but
with moche labour & endeuour: so great is in our
nature the corruption of the fyrst synne,and the he=
uy burdein bering vs downe to euyll. For truly al=
beit the lyght of reason dothe abide, yet it is mothe
darkened,and with moche difficultie doth discerne
thinges that be inferior,and pteine to this present
life,but to vnderstand and perceiue thinges that be
spiritual,and pertein to the euerlasting life, it is of
it selfe vnable. And so likewise althoughe there re=
maine a certain freedome of will in those thinges,
which do pertein vnto the desires & workes of this
present life,yet to performe spirituall and heauenly
thinges,Frewyll of it selfe is insufficient:and ther=
fore the power of mans frewyll,beyng thus woun=

ded and decaied, hath nede of a phisicion to heale it, & an helpe to repaire it, that it may receyue lyght & strength, whereby it maye se, and haue power to do those godly and spiritual thinges, which before the fall of Adam, it was able and might haue done.

TO this blyndnes and infirmitie of mans nature, procedyng of original synne, the prophete Dauid had regard, whan he desired his eies to be lightned of almighty god, that he might cõsidre the meruaylous thynges that be in his lawe. And also the prophet Hieremy, sayng: Hele me O lord, and I shal be made hole. Saint Augustine also plainly declareth the same, sayng: We conclude that freewyll is in man after his fall; whiche thing who so denieth, is not a catholyke man: but in spirituall dedes & workes to please god, it is so weake and feeble, that it can not either begynne or performe them, onelesse by the grace and helpe of god, it be preuented and holpẽ. And hereby it appereth, that mans strength and wyll in all thynges, whiche be helthefull to the soule, and shal please god, hath nede of grace of the holy goste, by whiche such spirituall thinges be inspyred to men, and strength and constance gyuen to perfourme them, if men do not wylfully refuse the sayd grace offered vnto them.

Pſ. Cxviii.

Hier. xviii

AND lykewyse as many thynges be in the scripture, whiche doo shewe free wylle to be in man: so there be no fewer places in scripture, whiche do declare the grace of god to be so necessary, that if by it freewyl be not preuented and holpen, it can neither do nor wyll any thing good and godly. Of whyche

sorte

for be theſe ſcriptures folowinge: without me ye can do nothyng. No man commeth to me, except it be gyuen hym of my father. we be not ſufficient of our ſelfe, as of our ſelfe to thynke any good thyng. Accordinge vnto whiche ſcriptures, and ſuche other like, it followeth, that freewyll, before it maye wyll or thinke any godly thing, muſt be holpen by the grace of Chriſt, and by his ſpirite be preuented and inſpired, that it may be able therto. And being ſo made able, maye from thenſeforthe worke together with grace, and by the ſame ſuſteyned, holpen, and mainteyned, may do and accompliſhe good workes, & auoyd ſynne, & perſeuere alſo, and increaſe in grace. It is ſurely of the grace of god only, that fyrſte we be inſpired and moued to any good thynge: but to reſiſt temptations, and to perſiſte in goodnes and go forwarde, it is bothe of the grace of god, and of our free wyll and endeuour. And fynally after we haue perſeuered to the end, to be crowned with glory therfore, is the gift and mercy of god, who of his bountifull goodnes hath ordeyned that rewarde to be gyuen after this lyfe, accordynge to ſuche good workes as be done in this lyfe by his grace. Iohn. xv. Iohn. vi. ii. Cor. iii.

Therfore men ought with moch diligence and gratitude of mynde, to conſyder and regard the inſpirations and holſome motions of the holy goſte, and to imbrace the grace of god, whiche is offered vnto them in Chriſte, and moueth theym to good thinges. And furthermore to go aboute by all meanes to ſhew them ſelf ſuch, as vnto whom the grace of god is not gyuen in vayne. And whan they doo

feele,

feele, that not withstandynge theyr diligence, yet throughe theyr owne infirmytye, they be not able to doo that they desyre, than they oughte earnestly, and with a feruent deuotion, and stedfast faythe, to aske of hym whyche gaue the begynnynge, that he wolde vouchesafe to perfourme it: whiche thynge god woll vndoubtedly graunte, accordynge to hys promyse, to suche as persseuere in callynge vppon hym. For he is naturally good, and wylleth al men to be saued, and careth for them, and prouydeth all thyng, by whiche they may be saued, except by their owne malice they wol be euyl, and so by ryghtuous iudgement of god, perysche and be loste. For truely men be to theym selues the autours of synne and damnation. God is neither autour of synne, nor the cause of damnation. And yet dothe he moste ryghtuously damne those men, that do with vices corrupte their nature, whiche he made good, and doo abuse the same to euyll desires agaynste his moste holy wyl. Wherfore men be to be warned, that they do not impute to god theyr vice, or their damnatiõ, but to them selues, whiche by freewyll haue abused the grace and benefites of god.

All men be also to be monyshed and chiefely preachers, that in this highe matter, they lokynge on bothe sydes, soo attempre and moderate theym selues, that neyther they soo preache the grace of god, that they take awaye therby free will. Nor on the other syde so extoll freewyll, that iniury be done to the grace of god.

¶ The article of Iustification.

FOr the more clere vnderstan dinge of this article folowynge, it is to be noted that all men after the fall of Adam, naturally descendyng and comming of him, be borne in o= riginall synne, that is to saye, they lacke that original iustice and innocency, wherwith Adam in his creation was endued, and whiche al= so all his posteritie shulde haue had, if he throughe his disobedience, and breakynge of the commande= ment of god, had not lost the same from hym selfe, & all his posteritie. And further also they be borne with concupiscence, wherof spryngе vnlawfull de= sires, repugnant and contrarye vnto the lawes of god, and be giltie to euerlasting deathe and damna tion, from the whiche they can in no wyse be dely= uered by any strength or power that is in them, but rather fall dayly into further displeasure of god, by committyng and adding of many actuall synnes.

Wherfore to the entent, that man might be deli= uerid out of this wretched & miserable state, wher= vnto he had brought him selfe, and might recouer againe the same thinges that were giuen vnto him in his firste creation, and therby atteyne the euer= lasting blisse in heauen, it pleased almighty god of his great and infinite mercy and goodnes, to sende his owne onely begotten sonne, the seconde person in trinitie, to take vpon him the nature of man, and therin to worke the mistery of our redemption, that

is to say, to deliuer vs from the captiuitie of the de uill, synne, and damnation, & to be the very meane of our reconciliation to god, & of our iustification. And surely this reconciliation of mortal man to the fauor of god immortal, did necessarily require such a mediatour betwene them, as had in hym selfe the perfect nature of them bothe, which is the very pro pertie of a meane betwene two, to be partener with bothe them, betwene whom he taketh vpon hym to be a meane. For if he be hooly ioyned with the one and clerely separated from the other: Than he is not mete to be a mean, or mediatour betwene two, whiche be at debate and enmitie. Wherfore our sa= uiour Christ being naturally god, take vpon hym the nature of man, that he might therby be conuer= saunt among men, and by his death redeme them, & yet he stil reteined and kepte his godhead, and was both god and man together. For if he had ben man onely, and not god, than his death coulde not haue ben a worthy and sufficient satisfaction for sinne, to the iustice of god. And if he had ben onely god, and not man, than he by his bodily conuersation, could not haue called vs againe to god, nor suffered and died bodily for vs. And this propertie of a media= tour, saint Paule considering writeth to Timothe,

§ Tim. ii. That there is but one mediatour betwene god & man which is Christ Jesus, meanyng therby, that bycause he onely had bothe the natures in hym, therfore he onely, and none other but he, was able to be a suffi= cient mediatour and meane of our reconciliation to god, and of our iustification.

And

And for a further declaration, how and by what meanes, we be made partakers of this benefite of iustification. It is to be noted, that this word Justification, as it is taken in scripture, signifieth the making of vs righteous afore god, where before we were vnrighteous, as whan by his grace we conuert vnto him, & be reconciled in to his fauour, and of the children of ire and damnatiõ, we be made the children of god, and inheritours of euerlasting life, that by his grace we may walke so in his wais, that finally we may be reputed & taken, as iust & righteous in the day of iudgement, & so receyue the euerlasting possession of the kingedome of heauen. And albeit god is the principal cause, & chiefe worker of this iustificatiõ in vs, without whose grace no mã can do no good thyng, but folowing his free wil in the state of a sinner, encreaseth his owne iniustice, & multiplieth his sinne: Yet so it pleasethe the hyghe wysdome of god, that man preuented by his grace (which being offered, man maye if he wyll refuse or receiue) shall be also a worker by his free consent, & obedience to the same, in the atteyning of his owne iustification, and by goddis grace and helpe, shall walke in such workes, as be requisite to his iustification, & so continuing come to the perfect end ther of, by such meanes & waies, as god hath ordeyned.

Wherin it is to be considered, that although our sauiour CHRIST hath offered hym selfe vpon the crosse, a sufficient redemption & satisfaction for the sinnes of al the world, and hath made hym selfe an open way and entre vnto god the father for al man

kynde, onely by his worthy merite and deseruinge, and willing all men to be saued, calleth vpon al the worlde, without respecte of persons, to come and be partakers of the ryghtuousenesse, peace, and glory, whiche is in him: yet for al this benignitie & grace, shewed vniuersally to ỹ hole world, none shal haue the effect of this benefit of our sauiour Christ, & enioy euerlasting saluatiō by him: but they that take suche wayes to atteyne the same, as he hath taught and appointed by his holy word, in suche order, maner, and fourme, as here foloweth: that is to saye, Fyrst as touchinge all them, whiche be of age, and haue the vse of natural reason afore they be christened, the will of god is, that all suche (if they will be saued) shall at the hering of his blessed worde, giue stedfast faith and assente therunto, as saint Paule

Hebr. xi. saith: He that commeth to god muste beleue: and by that faith groūded on the truth of the word of god, beinge taughte bothe of the threatnynges of god, against sinners, and also of the great goodnes and mercy of god, offered to mankinde in our sauiour & redemer Christ Iesu, they muste conceyue an harty sorowe and repentance for theyr synnes, with a sure trust to haue forgiuenes of them, by the merytes & passion of our sauiour Christe. And ioyninge therunto a full purpose to amende theyr lyfe, and to cōmitte sinne no more, but to serue god al their life after, they muste than receyue the sacrament of baptisme. And this is the very playne ordinary way, by the whiche god hath determined, that man beynge of age, and comminge to christendoume, shuld be iustified

stified. For as for infantes, it is to be beleued, that theyr iustification is wrought, by the secrete operation of the holy goste in theyr baptisme, they beynge offered in the fayth of the churche.

And this Justification, wherof we haue hitherto spoken, may be called the first Justification, that is to say, our first cõming into goddis house, which is the churche of Christ, at whiche comming we be receiued and admitted, to be of the flocke and familie of our sauiour Christe, and be professid & sworne to be the seruantes of god, and to be souldiours vnder Christe, to fyght againste our ennemies the deuyll, the worlde and the flesche. Of whiche ennemies if it chaunce vs, after our baptisme to be ouerthrowen, and caste into mortall synne, than is there no remedy; but for the recouering of our former estate of Justification, whiche we haue loste, to aryse by penance, wherin procedyng in sorowe and moch lamentation for our sinnes, with fastyng, almesse, prayer, and doinge all suche thinges, at the least in true purpose and will, as god requireth of vs, we muste haue a sure trust and cõfidence in the mercy of god, that for his sonne our sauiour Christis sake, he wil yet forgiue vs our sinnes, and receyue vs vnto his fauour again, and so being thus restored to our iustificatiõ, we must goo forwarde in our battayle aforesayde, in mortifienge our concupiscence, and in our dayly spiritual renouation, in folowing the motions of the spirite of Christe, in doinge good workes, and abstaynyng from sinne, and all occasions therof, being armed with fayth, hope, and charitie,

to the intent we maye atteyne our finall iustificatiō, and so be glorified in the day of iugement, with the reward of euerlastyng lyfe.

Wherfore it is necessary for the keping and holding of this Iustification, ones conferred and giuē in baptisme, or recouered again by penāce, through the mercy of our sauiour Christ, and also for the encreasynge of the same iustificatiō, and fynall consummation therof, to take good hede, and to watche that we be not deceyued by the false suggestion and temptation of our goostly ennemye the deuyll, who as saint Peter saith, goth about like a roring lion, sekyng whom he may deuour. 1. Petri. v.

And it is no doubt, but although we be ones iustified, yet we maye fall there fro, by our owne free wyll and consenting vnto sinne, and folowinge the desyres therof. For albeit the house of our conscīēce be ones made cleane, & the foule spirite be expelled from vs in baptisme, or penance: yet if we waxe idle and take not hede, he wyll returne with seuen worse spirites, and possesse vs againe. And althoughe we be illuminat, and haue tastid the heauenly gift, and be made partakers of the holy goost: yet may we fal and displease god. Wherfore as saint Paule saieth: He that standeth, let him take hede that he fall not. 1. Cor. x.

And here all phantasticall imaginatiō, curyous reasoning, and vain trust of predestinatiō, is to be laide apart. And according to the plain maner of speaking & teaching of scripture, in innumerable places, we ought euermore to be in dreade of our owne frailtie, and naturall promitie to fal to sinne, & not

not to assure our selfe, that we be elected any other wyse, than by feling of spiritual motiõs in our hart and by the tokens of good and vertuous liuing, in folowyng the grace of god, and perseueringe in the same to the ende. And this saynte Peter exhorteth vs to make our vocation and election sure and stable. And Christ sayth: He that perseuereth vnto the ende, shalbe saued. And in reuelation of saint Johu: Be faythful vnto death, and I shal giue the the crown of lyfe. Wherfore whan we be ones elected, and admitted vnto goddis seruice (as is afore sayde) and haue receyued our iustification in baptisme, or be restored therunto by true penance, than muste we continually walke after Christ, bearyng our crosse, and encreasinge in his grace by good workes, and so doynge procede, go forwarde and encrease in our Justificatiõ, according to the saieng of saint John: He that is iuste, let him be more iustified. For as the grace of god and the giftes therof, that is to saye, fayth, repentance, dreade, hope, charitie, with other fruites of the holy gost do encreace in vs, so do we waxe and encreace in our Justification. ii. Petri ii. Mat. xxiii. Apoc. ii.

And therfore it is playne, that not onely fayth, as it is a distincte vertu or gifte by it selfe, is required to our iustificatiõ: but also the other giftes of ỹ grace of god, with a desire to do good workes, procedyng of ỹ same grace. And where as in certain places of scripture, our iustificatiõ is ascribed to faith, without any further additiõ or mẽtion of any other vertue or gift of god: it is to be vnderstand of faith in the second acception, as before is declared in the

article

article of faith wherin the feare of god, repentance, hope, and charitie, be included and compryſed, all whiche muſt be ioined together in our Iuſtificati-on: So that no faith is ſufficient to Iuſtification or ſaluation, but ſuche a fayth, as worketh by cha-ritie, as is playnely expreſſed by ſaint Paule in his
Gala.v. epiſtle to the Galathians. And that alſo our good workes, which we do, being ones iuſtified, by faith and charitie, auaile bothe to the conſeruation and perfection of the ſaid vertues in vs, and alſo to the encreace and ende of our Iuſtification and euerla-ſtinge ſaluation.

And althoughe we can neuer be iuſtified with-out theſe gyftes of the holy goſte, faith, repentance, hope, charitie, with deſire and ſtudy to bryng forthe good workes: Yet it is to be vnderſtande, that ne-uertheleſſe we be iuſtified Gratis, that is to ſay, fre-ly, for as moche as all gyftes or workes, whereby our iuſtification is wrought and accomplyſhed, come of the free mercy and grace of god, and not of our deſeruing: So that our pryde and glory in our ſelfe, and our owne worthynes, is vtterly excluded. For we be not able of our ſelues, as of our ſelues, not as moche as to thinke any good thing, but our ablenes and our ſufficiency is of god, which giueth vs the ſayd gifftes of his own ineſtimable goodnes and dothe alſo aſſiſte vs with his holy ſpirite, and ſtrength vs, to kepe hys commandementes.

And further where our kepyng of them is vn-perfect, and euen in the beſte men wanteth a greate deale of that duetye to god, whiche they ought and

be

be bound to do: yet almighty god of his mere mercye and goodnes, accepteth the same as a perfecte fulfyllynge of them for our sauiour Chrystis sake, which hath fulfilled the law for vs, and is the ende and perfection of the lawe, to all that truely beleue in him. And so we haue all Gratis, that is to saye of his grace, and not of our worthynesse, or any merite goinge before grace, but receiuynge all of god, as sainte Paule saith: what hast thou that thou hast not receiued? we referre all vnto his goodnes and mercy, by the whiche we both come vnto the beginnynge of our iustification, and do procede and go forwarde in the same, and finally atteyne the ende therof, and be brought to euerlasting lyfe, vnto the which the very waye appoynted by Christe (whose worde no man may change) is, to kepe and obserue the cõmandementes of god, for he saieth expressely: If thou wilt entre into lyfe, kepe the commandementes: that is, apply thy hole study and affection to walke in ỹ lawe of god, wherin if thou persevere, thou shalt be saued. And so after thy iustification, thou shalte be glorified according to the ordre of god, whiche saynte Paule speaketh of, whan he sayth: Quos iustificauit, Illos glorificauit.

i. Cor. iii.

Mat. xix.

¶ The article of good wozkes.

ALL preachinge and learnynge of the wozd of god in Chzistis churche, ought to tende to this ende, that men maye be induced, not onely to knowe god, and to beleue and truste in him, but also to honour and serue hym with good wozkes wzought in fayth and charitie, and vtterly to fozsake the wozkes of synne and the flesche, whiche who so euer do committe (excepte they repent and amend by penance) they shal not (as saint Paul saith) inherite the kingdome of god.

AND that holy scripture goeth to this poynte, to persuade men to lyue well, and to do good wozkes sainte Paule testifieth sayinge vnto Timothe: All
1. Tim. iii. scripture wzyten by the inspiration of god, is profitable to teache, to repzoue, to cozrecte, to instructe, that the seruaunt of god may be perfecte, and made apt vnto euery good wozke. And where as we speake of good wozkes, it is to be vnderstand, that we meane not onely of outwarde cozpozall actes and dedes, but also and rather of al inward spirituall wozkes, motions, and desires, as the loue and feare of god, loye in god, godly meditations and thoughtes, pacience, humilitie, and suche lyke. And also it is to be vnderstande, that by good wozkes, we meane not the superstitiouse wozkes of mennes owne inuention, whiche be not commanded of god, noz appzoued by his wozde, in whiche kynde of wozkes many chzysten men, and specyally of them that were lately

lately called religious(as monkes,fryers,nunnes, and suche other)haue in times past,put theyr great truste and confidence. Nor yet we meane not of suche moral actes,as be done by the power of reason, and naturall will of man, without fayth in Christ: which albeit of their owne kinde they be good, and by the lawe and light of nature, man is taughte to do them,and god also many times dothe temporally rewarde men for doinge the same,yet they be not meritorious, nor auaylable to the atteynynge of euerlasting life, whan they be not done in the faythe of Christe, and therfore be not accompted amonge the good workes, wherof we do here intreate: but we speake of suche outwarde and inwarde workes, as god hathe prepared for vs to walke in, and be done in the faith of Christe, for loue and respecte to god,and can not be brought forthe onely by mans power,but he must be preuented and holpen therto by a speciall grace.

And these workes be of two sortes, for some be such as men truely iustified,and so continuinge,do worke in charitie of a pure harte, and a good conscience and an vnfayned faith: Whiche workes although they be of them selues vnworthy, vnperfect and vnsufficient:yet for as moch as they be done in the faith of Christe, and by the vertue & merites of his passion,theyr vnperfectnes is supplied:the mercifull goodnes of god accepteth them, as an obseruation and fulfillinge of his lawe, and they be the very seruice of god, and be meritoryouse towardes the atteyninge of euerlastynge lyfe. And these be

called the wozkes and fruites of rightuousnesse.

Other wozkes there be, whiche be not so perfect as these, & yet they be done by the grace of god in faith and good affection of harte towardes god, as those be, which mẽ that haue ben in deadly sinne and by grace turne to god, do wozke & bzinge fozthe vpon respecte and remozse, that they haue foz theyz offences done against god. And these may be called pzoperly the wozkes of penance. As foz exaumple: whan a sinner hearinge oz remembzing the lawe of god, is moued by grace, to be contrite and sozye foz his offences, and beginneth to lamente his estate, & to fall to pzayer and other good dedes, seking to auoide the indignatiõ of god, and to be reconciled in to his fauour: These wozkes come of grace, but yet this mã is not to be accompted a iustified man, but he is yet in sekinge remission of his sinnes, and his iustification, which the anguishe of his own conscience telleth him, that he yet wanteth, but he is in a good way, and by these meanes dothe entre into iustification, and if he do pzocede & with harty deuotion seke foz further grace, he shall be assured of remission of his sinnes, and atteine his iustification, and so be made able and mete to walke in the very pure seruice of god, with a cleane conscience, and to bzinge fozthe the fozsayde wozkes of rightuousnes in Chzist, which he can not do, afoze he be iustified.

And that suche wozkes of penance, as we haue spoken of, be required to the atteining of remission of synnes and iustification: It is very euident and playne by scripture, as when our sauyour Chziste saieth

saieth: Be penitent, and beleue the gospell, that is to say, Fyrst be contrite, and knowlege your synnes, & then receyue the glad tidinges of remission of your sinnes. And saint John Baptist preached penance, and made a way vnto Christ, and taught men whiche came vnto hym, what they shuld do to come vnto Christe, and to haue remission of sinnes by hym, as it is wrytten in the thirde chapiter of Luke, and specially that they, which be ones christenid, and afterwarde fall from the grace of god by mortall syn, can not recouer their iustyfication without penãce, it is playne by the saying of saynt Peter vnto Simon Magus, where he sayeth: Do penance for this thy wyckednes, and praye god if peraduenture this thought of thy harte, may be forgyuen vnto the. Marc.i. Act.viii.

And truely this waye and forme of doctrine is to be obserued, which is the very trade of scripture, wherin men be taught, fyrste to leaue sinnes, and to retourne by workes of penance vnto god, and that than they shall receiue remission of synnes and iustification. And although suche workes of penance be required in vs, towardes the atteinyng of remission of sinnes and iustification: yet the same iustification and remission of sinnes is the free gifte of god, and conferred vnto vs, Gratis, that is to say, of the grace of god, wherby we doyng suche thynges, and hauing suche motions and workes of penance, be prepared and made more apte, to receiue further grace of remission of our sinnes and iustification.

And it is not inconuenient that suche thynges shulde through grace be done by vs fyrst, and yet it

shulde be sayd, that we receiue the sayd gyfte freely. For Christ sayeth in the reuelation of sainct John:

Apo. xxii Qui sitit ueniat, & qui uult accipiat aquam uitæ gratis. He that is thyrsty, let hym come, and he that woll, let him take the water of lyfe freely. Where he affirmeth this gyfte of god to be freely gyuen and conferred, and yet there is required some labour before, as to haue a will and desire to come, which commyng can not be without arising by faith and penance, & procedyng in the same, and so to take the water of lyfe, ỹ is to say iustificatiõ, through our sauiour Christ: which ones receyued in baptisme, or after baptisme being recouered by penance, although man dayly do offende and fall into dyuers veniall synnes, by reason of his infirmitie and weakenesse, and therfore hath nede of continuall and dayly repentance: Yet as long as he consenteth not to deadely synne, he leseth not the state of his iustification, but remaineth styll the childe of god. And being in that state, hath power by goddis grace, dwellynge in hym, to do suche workes, as by acceptation of god through Christ, be compted workes of rightuousnes, and do serue for the preseruation and encrease of his farther iustification, and be appointed by goddis most gracious promyse, to haue euerlastinge rewarde in heauen. Whiche bothe inwarde and outward workes be not onely the declaring of our faith and confidence in god, and of the grace whiche we haue receyued: but also a continual exercise, nourishement, preseruation, increase, and perfection of the same. For if we shoulde not, after that we haue professed

Christ

Chryste apply our wyll to worke well, according to our sayde profession, than shoulde we fall from the grace of god, and the estate of rightuousnes and iustification, whiche we were ones set in, and become agayne the seruantes of lynne. And as saint Peter saieth: we shulde be in worse case, than we were before we receyued the knowledge of Christ. ii. Pet. ii.

And that we encreace in grace by worckynge in the grace of god ones receyued, it appereth by the worde of our sauiour Christ, where he saieth: Omni habenti dabitur & abundabit. Meanynge therby, that who so euer vseth well the grace of god, whiche is offred vnto him alredy, he shall haue more, & ware plentyfull in grace. Wherfore as we continue and perseuere in good workes, so more and more we go forward and procede in our iustification, and in encreasyng the same, wherunto saint Peter exhorteth vs, saying: Fall not from the sure estate wherin ye be sette, but increase and grow in grace, & in the knowledge of our lorde and sauiour Jesu Christe. ii. Pet. iii.

And to ascribe this dignity vnto good workes, it is no derogation to the grace of god. For as moche as it is to be confessed that al good workes come of the grace of god. And our merites as sainte Augustine saith, be but the giftes of god, & so in our selfe we may not glory nor loke backe on our owne worthines or dignitie, whiche is naught, as of our self: but of the onely acceptation of goddis mercy. And therfore we must as saint Paule saith: Extende our selfe to that whiche is afore vs, to the rewarde of the heauenly callyng, whiche is in Christe, and stylle procede Phili. iii.

rede in good workes, knowyng our selues to be euermore greatter debtours to god for his grace. And whan we haue done all whiche we be bydden doo, the scripture teacheth vs to say, that we be vnprofitable seruantes: bicause that what so euer we haue done, it is but our dutie, nor we haue done nothing but that we haue receyued of his gifte to do, and that to our profite and not to his. But yet must we take hede, that seyng we haue receyued the grace of god, we be not found vnprofitable seruãtes in this wyse, that is to saye, idell seruauntes: to whome it shall be sayde: Cast out the vnprofitable seruauntes, into the outwarde darkenes, where shalbe wepynge and gnashyng of tethe. And saint Paule also exhorteth saiyng: Receyue not the grace of god in vayne: that is to saye: worke well: For the grace of god is giuen you to that entent, and to that ende we are redemed by Christe, and delyuered from the thraldom of synne, and captiuitie of the deuyll, that we shulde serue god, as Zachary saith, in holines and rightuousnes afore him all our lyse. And in an other place saincte Paule saythe: The grace of god hath appered to bryng saluation vnto all men, teachyng vs, that we renouncynge all vngodlynesse, and worldly desires, shuld lyue in this present worlde soberly, iustly, and deuoutely, lokyng for the blessed hope and apperance of the glory of the greatte god and our sauiour IESV CHRIST: Which gaue hym selfe for vs, to redeme vs from all wyckednes, and to clense vnto him selfe, a speciall people, whyche shoulde be studious folowers of good

Luc. xvii.

Mat. xxv.

ii. Cor. vi.

Luc. i.

Tit. ii.

workes

wozkes. In whiche godly sentence of saint Paule, besides other great plenty of fruitful lerninge and edifienge, he toucheth in thze wozdes, all the good wozkes of a true chzisten man, where he saith: Sobetly, Justly, and Deuoutly. Foz in this wozde Soberly, he compzehendeth all abstinence and temperance, and our duetie touchinge our bodye. And in sateng Justly, he conteineth al wozkes of charite towardes our neighbour, with due obedience to our pzincis, heades and gouernours. And in this wozd Deuoutly, he concludeth all our wozkes spirituall, which be done immediatly vnto god, as pzater, thinkinge of god, desiringe of his glozy. &c.

And vnto all these wozkes, ought we moste diligently with all labour and care to apply our wyl, foz these effectes and endes, that is to saye, the glorye of god, the pzofyte of our neyghbour, and our owne merite, that we may shewe our selfe thankful seruantes to our sauiour Jesu Chzist, and to be the very people of god, and that he may be glozified in vs, that his churche maye be edified by our exaumple, that we maye auoyde fallinge into temptation and sinne, that we may escape the scourge of god, that the grace of god and the gyftes therof may encrease, and be made perfecte in vs, that we maye make our election stable and sure, that we may atteyne euerlasting life, beinge founde fruitful in the daye of iudgement, where euery man shall receyue accozdinge to his wozkes.

Of

¶ Of prayer for soules departed.

FOr as moche as due ordre of charitie requyreth, and the boke of Machabeis, and dyuerse auncient doctours playnely shewe, that it is a very good and charitable deede, to pray for soules departed. And for as moch as suche vsage, hath continued in the churche so many yeres euen from the beginning: men ought to iudge and thinke, the same to be wel and profitably done. And truely it standeth with the very ordre of charitie, a christen man to pray for an other bothe quycke and deade, and to cõmende one an other in their praiers to goddis mercy, & to cause other to praye for them also, as wel in masses & exequies, as at other times and to giue almes for them, according to the vsage of the church, & ancient opinion of the old fathers: trusting that these thinges, do not only profite and auayle them, but also declare vs to be charitable folke, bycause we haue mynde and desire to profyte them, which notwithstanding they be departed this present lyfe, yet remayne they still membres of the same mistical body of Christ, whervnto we pertein.

AND here is spectally to be noted, that it is not in the power or knowlege of any man, to limit and dispence, how moch, and in what space of time, or to what person particularly the said masses, exequies, and suffrages do profite and anaile: Therfore charitie requireth, that who so euer causeth any suche masses, exequies, or suffrages to be done, shulde yet

though

(though their intent be more for one then for an o-ther) cause them also to be done for the vniuersal cõ gregation of christen people quycke and deade, for that power and knowlege afore rehersed perteineth only vnto god, which alone knoweth the measures and times of his owne iudgement and mercies.

Furtherinore bicause the place where the soules remaine, the name thereof, the state & condition which they be in, be to vs vncertaine, therfore these with al other suche thinges, muste also be left to almighty god, vnto whose mercy it is meete and conuenient for vs, to cõmende them, trustinge that god accepteth our prayers for them, reseruing the reste holy to god, vnto whome is knowen theyr estate & condition. And not we to take vppon vs neither in the one part, ne yet in the other, to gyue any fonde and temerarious iudgement, in so hyghe thynges, so farre passing our knowledge.

Finally it is moch necessary, that all such abuses as heretofore haue bene brought in, by supporters and mainteiners of the papacye of Rome, and their complicies, concerning this matter, be clerely put awaye, and that we therfore absteine from the name of purgatory, and no more dispute or reason therof. Under colour of whiche, haue ben aduansed many fonde and great abuses, to make men beleue, that through the bishop of Romes pardõs, soules mighte clerely be deliuered out of it, & released out of the bondage of sinne. And that masses sayde at Scala cœli, and other prescribed places phãtasied by mẽ, did there in those places more profit the soules,

then

then in an other. And also that a prescribed numbre of prayers, soner than other (thoughe as deuoutly said) shulde further their petition soner: yea specially if they were saide before one image more then an other, which they phantasied. Al these and such like abuses be necessary vtterly to be abolished and extinguished.

This boke bounde in paper boordes or clasps, not to be solde aboue. xvi. d.

IMPRINTED at London in Fletestrete by Thomas Barthelet printer to the kynges hyghnes, the .xxix. day of May, the yere of our Lorde .M.D.XLIII.

CVM priuilegio ad imprimendum solum.

UNIVERSITY LIBRARY CAMBRIDGE